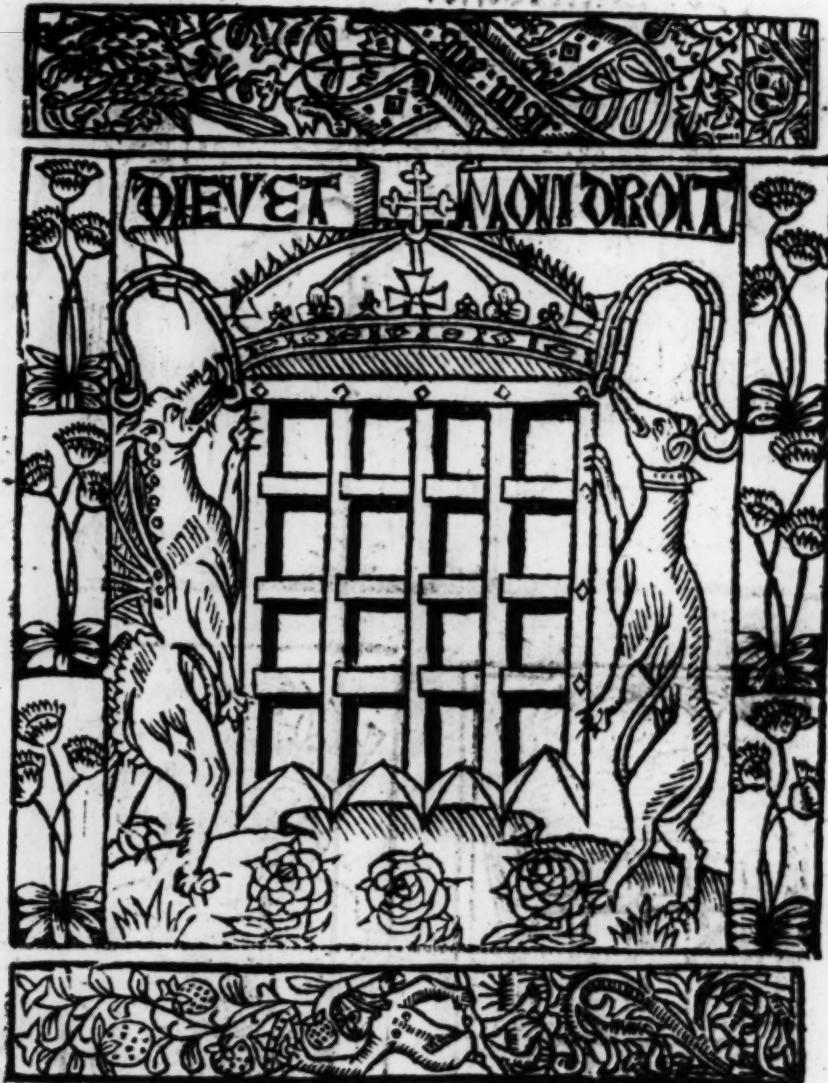


(CL 2 10)
1. **C**The mirroure of golde for the
Synfull soule.



42
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123 folio 10 verso





His presente boke is called the
Myroure of golde to þ synfull
soule / the whiche hath ben tra-
slated at parice oute of laten in
to frenche / and after the traſla-
tion seen & corrected / at length
of many clarkis / Doctours / &
matters in diuinite / and no woe of late translaterde
oute of frenche i to Englishe by the right excellēt
princesse Margarete moder to our souerain lorde
kinge Henry the. vi. & Countesse of Richemond &
derby. The wolle man in his boke named / Ecclesi-
astes consideringe the miserye and fayle of the
worlde saith / that it is vanite of all vanites / And
all thingz / that ben in the worlde present ought to
be called vanites / & therfore saith the holy doctour
saint Gregorij that there is noon more / acceptable
sacrifice to god / then is gode / zele / That it is to say
an hernest desire to the weale of soules. For þ whi
the cause I haue willede to make & accomplithe
this present trety / gederinge and assemblinge ma-
ny diuerse autorites / of hol y doctours of the chur-
che / to the tent that the poze synfull soule troubled
by the fraude of emyng and oft overcome / May by
hol y monitions and auctorites / be addressed to the
light of justice and trouth / and soled by the meane
of the hol y goste that the shepe that were perissched
may be reduced & led agayne to their grene paſter
And to the ende also that the poze soule redressed &
reuokynge his erour / knowyng his syne / and by
Myroure of golde.

A. st.

in hys de sygnde of contriccion conuertinge hym to
god/and therwith to do such penaunce as he fynd
by may with all the sainctes possede y lye eternall
as saith Crisostome sith it is so that from day to
day/ vanyte of all vaniteis abuseth vs and theym
that in the delit of this myschewous worlde is co-
uersant they ought in their yatis/wallis and ha-
bitacions/and ther clothinge and all places whe-
re moost ordynately they bse to be:that they sholde
writte and make to paynte but principally in their
conscience this faire auctorite vanitas vanitatu
et omnia vanitas. To thende that often of the daye/
and of the night.they may haue it afore their Iene
and fele it in ther hert. And for somoche that payn-
ters/ & Images of foul ysshe pleasures decryueth
theym that so deliteth: It is right couenable and
helchfull in every company/ as well in etynge &
drunkynge as other occupacions. Often to synge &
resite theris present wordes/vanite of all vanitez
and all thinge of this worlde is vanite. Certaintly
so saith crisostome all thinge pasleth/but onely
the seruice and loue of god/ And for to know the or-
der and maner howe to procede in this lytel boke.
It is tok nowe it shalbe deuided in viii.chapitours
after the viii. dayes of the weke. To thentent that
the synfull soule solved and defoulyde by synne
maye in every chapitour haue a ne me mirrour/
wherin he maye be holde and consyder the face of
his soule.



CThe table of this p[re]sent booke.

CThe table.

Cfirste of the filthenes and miserie of man

CThe Secounde of the synnes in generalle and
of their effectis

CThe Thyrde howe they ought hastely with.
all diligence to do penaunce.

CThe Fourth howe they ought to fle the worlde

CThe Fiftthe of the false Riches and dayne ho-
nours of the worlde.

CThe Sixte howe they ought to dredre deth

CThe Seuenth of the Joyes of paradyle and of
the paynes of hell.

CExplicit. Tabula.

COf the vilenes and mysterie of man.



Myroure of golde.

M.iii.

Jeremie.



The prophete Jeremie
consider ynge the freyl
te & miserie of man
de by maner of lamen-
tacio i wyt yng saith
thus Alas I poore creature wher-
fore was I borne out of y wombe/
of my moder / to sey laboure & sor-
we of this wortle / & to consume my
dayes i confusio. Alas yf this holy
man Jeremie y whiche almighty
god sanctified i the wobe of his mo-
der he hym selfe said & pfered so pi-
teous wordis: what may I say that
am egedred & coceyued in y wobe
of my moder by syfe And to y pur-
pose saith saint Barnard / Study
to knowe thy selfe for That is the thynge mooste
auayllable & more prayable / to thy weale to kno-
we thyselfe: then it shuld be to knowe the course of
sterres / the strengthe of herbes / or the copleccio of
all men. The naturis of beest / or the sciēce of all
erthy thinge / for in that knowleige thou knowe
este not what to thy soule is profitable. Nowe con-
syder / & beholde thou mortall / and misercable man
what was of the byfore thy nativitie / And whate
is it of the nowe sythe thou was borne / And what
shalbe of the. ¶ To the houre of thy dethe / And
whate Thalbe of the after / this mortall lyfe. Cer-
tainly thou haste been / ¶ Frome thy begynnyng

a thynge vyle / stinkynge / detestable / abhomynable / conceyued in sylche rotennes of fleshe / & stynkynge sylthy concupiscence: and in the embracemēt of stinkynge lechery & that wōrse is conceyued in the vncleane spott of lynne / & yf thou beholde & consider well what mete thou art norisshēd within thy moders wōbz: truly noon other but wō corrupt & infecte blod / as well is knownen by many phylosophers & other great clerkē / & after thy nativite thou that haſſe ben norisshēd of so foule & vile nature in thy moders wōbz / as before is said: thou art also ordeneid to weeping / cryng / & to many other misches / i the exile of this sorowfull wo:lo. & that / that is more greuous / thou arte also subiecte to thy deth þ whiche euery true cristē mā ought daily to remembre / & thinke vpon / Behold then & consider in thy lyf / þ a monge all thing that almighty god hath created & fourmed man is made of the most foule & abhomynable mater / that is to kno wō of the slyme of therth the which erth is þ leſt worthy of all other climētis / god hath made the planet / & sterre / of þ nature of the fyre. The windes & birdes of the ayre / þ fylches of the water / the men & other beest / of þ erth Now consider the the thing / of olde antiquite / & thou shalt finde thy ſelfe moſt foule / & when þ shalt kno we the other hodies whiche of þ ſite hath ben made & brought forth / þ shalt amōg all other cretours repute thy ſelue right vile / & miſerable / & þ shalt not will or may ſay or thike thy ſelue ſeble to celeſti all thing / or ſhalbe vnlaprefere thy ſelue by fare

the th[ing]is erthely but yf thou wylt company thy
selfe with any creatour a company the to brute be
estis and thou shalt fynde thy selfe to th[em] moost
Semblable and lyke. For so saith the wyse Sala
mon in an and brute be estis semblably be conien of
the erth and to therthe they shall retourne. knowe
then howe noble thou art in this worlde. & take
hede that the beaute / the praysing of people / the
strength and the heate of youthe / þ Riches & tho-
noures of the worlde / may not kepe the from kno-
winge of the vilite of thy birth. And yf more playn
ly thou desyre to knowe what is of the harken to
the stori of doctours hol y saint Augustine that spe-
keth i this maner Alas mysterable creature what
am I / what is of me certaintely / I am alacke full of
synne and Rotenes filled with stench / and with
blinde horrore / pore naked and subgret to all mis-
erable necessities / & tribulacions / ignorante of my
Entre / & outgoynge vnknowynge. mysterable &
deedly / of the wchche þ day pasleth sodenly & lygh-
tely as the shadowe. And the lyfe waneth as the
mone / & as the grene lefe on þ tree that by alytell
heate of sonne is sone drye: & with alytell wynde
is sone heten downe. I am mysterable / Et the the
synne of Ite / a bessell full of pryde / engedred by bi-
le nesse and fylthy lyuyng in miserie and mortall
in payne / anguylshe / and sorowe / to þ wchche pur-
pose laythe laythe laythe laythe laythe laythe laythe
saint Barnarde that a man is noon o-
ther thyng thenne a sole stykyng frothe / and
alacke fulle of rotenes / and mete to wormes.

¶ And for so moche as it is a thynge that shē wotth
by experiance: beholde and consider / what goothe
comē thy mouthe / thy nose / and other condittis of
thy body / And thou shalt say there can not be foun-
de a more vile dunghyll / of the whiche thynge spe-
keth god Innocent synable satyng thus. O vile
noughty condicion of man / beholde & consider the
herbes and trees / they brynge forthe of the ym brau-
ches flores / and frutis / And thou bringest fourthe
nyttis / & stynkyng vermyn. They brynge forthe
comē the ym wyne / oyle / and precious wawome / &
thou bringest forthe spetyll bryne / & derty corrup-
tion / they floresshe and odoure with swetenes and
swaunte / And thou yeldest comē the thabominaci-
on of stynke / for other thing can not be brought out
of the / for such as the tree is / such is the fruyte /
¶ And man is noon other thynge after / the four-
me: but a tree turned vp so dwone / of the whiche
the he pit be the rootys / and the blocke is the heed
and necke / the stokke is the breste and tharme hoo-
les / þ greate braunches be the armes / and the leg-
ges / and the lytell braunches be the fyngers / and
the Toes / And the man is as the leef in the wynn-
de and as the stubble dyed with the sonne / of the
whiche saythe Jobe / the man is borne of the wo-
man / lyuyng breue and short space of tyme / and re-
plenysched / with many miseries / the whiche com-
myth & groweth as the floure / that soodenly is bea-
ten dwone and flieth and passeth as the shadowe
þ neuer in oon selfe astate abydeth / wherfore it is

spoken in the thirde of genesie. That god sayde to
man remembre thou arte but duste / and tooduste
thou shalte tourne / And for somoche saith Jobe lo-
de remembre thou haste made me as myre and du-
ste / and thereto shall I tourne agayne alas pore cre-
ature that arte but styme and myre wherof ough
test thou too be proude: thou that arte hutte duste
wherfore sholdest thou litte by thy selfe: thou that
arte but asthes / wherfore sholdeste thou glorfyre
thy selfe. See and consider that thou arte concep-
ued in synne. ¶ Thy nativitie in paynyme and tra-
ueyll thy life in miserye and laboure / And too the
dethe necessaryly oblygide. ¶ Alas wherfore no-
rysshes thou thy fleshe with dilycousle meetes /
and apparelles / thy selfe with riche & precious ha-
bitts / whe within a fe we dayes the wormes shal
devoure the in the erthe / And thou takest no heed
to anowme thy pore soule / with good condicions &
werkes the whiche if thou dyd not let it: sholde be
presented to god thy creature and his angellis in
the Rope of heuen / wherfore settis thou at nougat
thy soule & lettis and sufferis thy cursid fleshe ha-
ue senyorie and gouernauice / knowe it surely that
it is a greate soule abusyon to make a Chamberer
a maystres and a maystres a Chaberer / and ser-
uaunt O soule thou haste an euill household of En-
myes thy frende is to þ an aduersary and yeldeth
aretribucion to the euill for good / & vnder the like-
nes of good is thy cruel enemy / O cursed fleshe as
often tymes as thou lechesse to noysme and feude

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dilicously thou addresstest and lyft by agayne þ
thy mortall enmy / And as ofte as thou apparellis
and ordeynis to thy selfe diuerse and precious bess
mentis thou armest thine enmye agayne the / and
dispoyleth thy selfe from all the fayer and pious
ournamentis celestall. O poze fleshe consider and
be holde what thou shalte do / and whate shalle be
come of the after this mortall lyfe. Certainly thou
shalte be but carion vile / and stynkinge corruptio
And miserable meate / and fedynge / to wormys.
Beholde þ sepulcres & tounbes of them that be
swed oute of this mortall lyfe / and thou shalt fyn
de non oother thinge but asses / vermen horoure &
synche / I wys they haue been as thou art / & thou
shalte be leche as they be. ¶ They were men as
thou arte / And haue eten and dronken / and passed
the dayes in Joyes and delites of this worlde &
in a momet they be dislended in to hell / & their fles
she hath be eten with wormes. And the sorowew
full poure soule is deputed to be piteously treated
and tourmented in the fiere of hell vnto the greate
daye of Jugement / after the wtche daye bothe bo
dy and soule shall be buried in eternall dampnaci
on. ¶ Then see what hath prouffited to the cursed
synner þ bayne glorie of this world / for the þ that
haue been folowars and foloweth in the pleasaun
te and delitis of synne be nowe in like wise in the
tourmentys of hell / what hath profyted to them
their shorte gladnes the myghtis of the world the
delitis of the fleshe and the great concupiscence of

false riches. Tell me now where be their laughtis
where be now their Joyes. their playes: their
vanites. and organs. ¶ O what intollerable so-
rowe is he comen of thies greate Joyes with the
grace and bitter distres / for so lytell tyme of volup-
tuos delites as to be cast and ouer thorowone in e-
ternall Payne euer dyringe / Thinke then thinke so
often for thinke in thy herte that soas to theym is
haponed it maye happen to the for thou art man &
man is of cherthe / And for so moche as thou arte
erth to the erthe thou shalt tourne when the houre
of deth shall come / the whiche is vncertayne & un-
knowen. when / howe / or in what place it shall co-
me for euery place al weys deth watchith and ge-
uith attendaunce. ¶ And therfore if thou be wisse.
thou shalt al wayes in euery place geue sure atten-
daunce for hym / And of the ym that so moche loueth
their delitis and plesures of þ worlde speketh Je-
soder in this maner Right dere frēdes We o wight
Well to rememb're the lytell and breue tyme / that
the felicite of this world durith / and how lytell the
Joye of this worlde is / and howe frayle and fay-
lunge is the temporall myght of this world / Nowo
say presensly what thou mayste saye. where be the
kynges. the princes. the Emperours with the R-
ches / and the powers of the worlde. They b. as þ
shadowe banished / they sheche & aske for theym
And they be departed / but what shall I saye you
further the kyngs & the princes be ded / of þ what
the many of theym thought to lyue longe / and had

went they had bene suche men as deth myght not
noye. O cursed mischesous poore soule / leste & of all
forgoten / and cast out without any memory for thy
miserable & abused synnes / is it not so ordyned þ
deth shall come / certaynly ye shall dye and as well a
prince as other shal fall. Sayt Bernarde spekyns
ge of þ codicyon of man after þ deth / sayth þ there
is noþynge more stynkyng or horryble then þ eas
tione of a dead man / for he of whom in his lyfe the
embracementes and collyng were swete and ples
saunce / in the dethe it is horribl and detestable to
 beholde. And for so moche he sayd after man / the
Wormes / after þ Wormes stinke & horrour. What
profyttes then in this present Worlde ryches dely
tes and honour. The ryches delyuereth not þ swis
te from dethe. The delytes delyuereth þ not from
Wormes / ne the honoures frome stinke: and of the
selue same saynt John Crisostome / howe moche
hathe it profyted to them that in lechery and in vo
luptuousnes of the body hathe continued to þ laste
daye of this present lyfe.

Chowe lechery causeth many euyllies.
to come to man.

Lechery is enmye to all vertues & to all
goodnes / and for that sayth Boice in his
chyrde boke of solacion / that he is hap
py þ lyueth without lechery / for lechery
is a swete sykenes / and bryngeth a man to dethe
Myȝ of golde. B.I.

or cuer he perceyue it, as witnesseth valerie in his
ix. boke the Whiche valerie also in his. iiiij. boke tel-
leth howe Josephus in his age demaunded of one
ylf he were not lecherous. ¶ And he answered I
praye the speke to me of some other thyng. For as
I am aduyled I haue had a grete vyctory that I
maye by age eschewe lechery. ¶ For by lechery all
cuyllies cometh and so that creature all good thynges
be troubled. Alas alas what was the cause of
the distruccyon of the people of Sichen: but for vio-
lacion of digne the daughter of Jacob the Whiche
wolde goo to se the daunces / and there rauylshed
as it appereth in the boke of Jensem in the .xxiiij.
chapitour. ¶ We rede also of many that is to saye
moo then fyfty thousande were slayne because of
the lechery commytted with the woman of leuite/
as it appereth in the .xx. chapytour of the booke of
Jugis. And a man was slayne for the lecherye of
absolon his brother, for so moche that he had defou-
led Thamar his syster / as it appereth in þ secon-
de boke of kinges in þ .x. chapytour. Abnar by his
lechery knewe the concupiscons of his fader hisbro-
seth / but within shorte while after they were both
slayne / as it appereth in þ seconde boke of kyngeſ
in the .iiiij. chapytour. What was þ cause of the di-
luze but lechery. Beholde in þ sepulcre ſt thou
fynde ony token of ventalle or certayne ſygne of le-
cherye or of ryches. Se and beholde þt thou fynde
ony token of precious clothysges or riche anourme-
tes. Where be now thabundance of forysþe Worlde

ly plesaunce. With grete dyners / & seruautes / they
Joyes / theyz solace / theyz unmoderate gladnes /
Where be theyz for all memory & remembraunces þ
Shalt fynde in theyz tombes Wormes ashes / & sty
kyng fylthc. Remembre þ then that suche is the n
de of the moost dere and ryche frendes howbeit
they haue passed theyz dayes in suche Joyous deli
tes of the Worlde. Nowe Wolde it please god that
thou myght perfytely thynke in thyne herte w con
tynuall labour all these thynges. But the cursed
sones of Adam leueth the true & helthfull studyes
& demaundeth thynges passyng & trastyng / & ther
fore yf þ Wyll in thy herte by ryght delyberacyon
dreme & consyder þ vilete of this lyfe / & sle pryde / &
folowe mekenes / in knowyng þ pryde is þ synne
by the whiche þ deuyll deuydeth & knoweth his
from other. Wherfore Jobe sayth i his .xl.b.chapys
tour / þ þ deuyll is kynge ouer all þ sones of pryde /
& saynt gregory sayth þ þ true sygne of euyll me is
pryde / & þ ligne of god is mekenes / & by these. ii.
signes be knownen þ seruautes of god / & þ seruautes
of þ deuyll / & Isodor sayth þ þ proude soule is leste
of god & made an habitacle of deuyllies / to þ which
purpose sayth þ wise man þ pryde is to be hated of
god & mā so as it well appereth. For pryde cast out
lucyfer frō heuen / & adā frō paradise / pride made phas
tao drowned in þ see / w all his army / pride put sau
le frō his realme / by pride nabigodonosor was tur
ned to lykenes of a beest / by þid athioch / suffred a
vilo deth / by pryde harod had þ psecutio of his tūg

Myr.of gol.

B.ii.

¶ Of synnes in generall.

DE that doth or comytteth synne is seruaunt
to the deuyll þ whiche from his begynnyn-
ge commytted synne. And so as it is wryten in the
fyrist canone of saynt John þ fyrist chapytour, synne
is a dede so heuy that the heuen Wyll not suffre it
nor in thende þ erth shall not susteyn it, but it shall
dyscende in to hell with hym that comytted it. And
we ought to knowe also as saynt Augustyne sayth
all thynges sayd or done by desyre of cōcupyscence
agaynst þ lawe of god is synne, the whiche thyng
all creatures þ wylleth or desyreth theyr saluacion
ought with all theyr dylygence flee and withstande
and pryncipally for iii. thynges. ¶ The fyrist is
for somoche as synne is ryght dyspleasunt to god.
¶ The seconde is aboue all thynges it is pleasure
to the deuyll. ¶ The thyrd for so moche that synne
is most noyance to man. O poore synner and mis-
erable man I saye vnto the that thou ought with
souerayn diligence flee and withstande all synne,
bycause it is þ thyng to god thy creature dysplea-
sant. Also that thou mayst consider & thynke what
god hath done for hate and detestacyon of synne.
For god our creatour for the dyspleasure of synne
dystroyd & put to an ende nyghe all his werkys.
¶ That is to knowe all the worlde by the floode of
noye as it is wryten in the. viii. genesie. Also we
ought to knowe that god hath not wasted and dys-
troyed as other kynges & prynces ded waste and

destroy þ landes of theyr enmyes / for theyr domage
and defaultes: but god hathe destroyed and was
shed his onely proprie lande / for the dyspeasure of
synne / that was entred into it in so greate aboun-
daunce þ all his lande perysshed. And forþermore
god hathe not synne in his dyspleasoure onely but
also he hath displeasure with al that touches or is
pertycypant with syfie. And so ought we to knowe
that god is not as the men / for they caste not theyr
cuppes pottes & peecis of siluer & golde in to þ lee/
for þ corrupt wyne that is within them / but they
cast out þ stynkyng wyne & kepereth theyr bessells in
suertye / but god doeth not in this maner w synne
for he casteth not onely synne away / but with that
he casteth & putteth to perdicid þ besselles of syfie.
That is to knowe the reasonable creatours / whos-
me he hathe made to þ semblaunce of his Image/
and with his precyous blood bought agayne from
dampnacyon. The whiche poore soules for syfie he
shall cast in to the greate & depe see of hell / & they so
dye. And therfore it is sayd in the boke of lapyence
in þ. ix. chapitour. The synner & his synne is moost
in the dygnacyon of god / for god hathe not so good
a frende in heuen : ne in erthe : but þ he hateth to þ
deth / þf he fynde in hym one onely mortall syfie / for
& saynt Peter had dyed in synne When he þ thyrd
tyme denyed our lord e not withstandyng that he lo-
ued Jesu crist more brenyngely then ony of þ other
apostels. He had ben cōdēpned by the diuine Justi-
ce of almyghty god. Secondly it is well shewed vs

Myȝ. of gold.

B. iij.

Chow almyghty god hateth synne When he for
synnes of the Worlde wolde make his onely and
pure Innocēt sone pytously to dye / þ Which thys
ge wytnesseth ysaye in his boke þ fyfth & fourthe
Chapitour sayenge I haue delyuered & gauen my
onely sone to deth for synne of people for the sone of
god so as it is wryten in the same boke of ysaye
haht wyllid to delyuer his soule to deth to distroye
synne , **N**o w consydre who is he then that for the
hate of his enmye wolde make his onely and pro
pre sone to dye . **T**hyrdely this same selfe thyng
is shewed in þ almyghty god in þ fyfth begynnynge
cast synne out of heuen and god seyng yet that
synne contynued in þ erthe he of his mercyfull good
nes and free wyll dyscended frome heuen into the
Worlde and put out synne . And at the daye of Jus
gement he shall cast and close synne in to the pytte
of hell Wherfore Michēe sayth in the last Chappy
tour he shall cast in to the depth of the see our syn
ne / for god in the grāte daye of Jugement shall
cast in the depe see of helle the synners with theyz
synnes . **F**ourthly it is to shewe þ god louerayn
ly hath synne in open detestacyon by this similitu
de / for the good moder hathe inwardly the thyng
in hate by þ whiche she holde put her sone in bren
nyng fyre & neuer take hym out . **S**o in lyke wryse
is it of almyghty god / for not withstandyng he
hathe loued his chyldren with so brennyng loue
that for theym he had wyll to dye / When the daye
of Jugement shall come he shall cōdempne theym

into euerlastynge fyre yf he fynde in them one ones
ly mortall synne. And thou pore synfull soule then
w^so moche that thou seest & understandest howe
muche almyghty god hateth and hath abhomyna-
cyon of syne: yf thou wylte please hym: thou oughte-
test before all thy Workes flee and Withstande all
synne / and gyue hym in the no place ne habytacy-
on. For thou knowest well that the wyfe sholde be
ryght vntrue that wolde lay in her bed a man that
sholde pursue the deth of her husbounde / wherby
many euylles myght come to hym. Now is it soo
then that synne is y thinge that our lorde Jesu cas-
sethe true spouse of soules whiche he hath so mo-
che wylled to loue y by theyr cotynuance of synne
many euylles hathe happened them / & fynably y
deth. And therfore ryght dere frende thynke of thy
saluacion & flee synne and herken the monycyon of
Dauyd y prophete y whiche saythe in his maner.
O my almyghty god I praye the ycue me a fyrm
pure and clene herte / and that it lysteth to rennewe
my inwarde partes / w^thy holy and sacred spryte.
Secondely thou ought soueraynly and With
all diligence flee synne / pryncipally deedly syne for
that is y thynge y moost pleasest & reioyseth our
goostly enmye the deuyl / as thou mayst knowe by
thre sygnes. **T**he fyrist is that the fende askethe
none other dysporte nor winnyng but onely y sou-
les / wherfore it is wryten in y xl chappytour of ge-
nesie that y deuyll spake to god / sayenge to hym in
this maner / gyue me the soules of thy creatures &

all þ remaunt kepe to thy selfe. And saynt Grego-
ry sayth / þ þ deuyll estemeth or Iugeth nothyng
doone that pleaseth hym : yf it hurte not the soule
With the darte of deedly synne. For he doeth as the
bynde for his praye . He sercheth nor asketh none o-
ther thyng for his refecyon but the herte. In lyke
Wyse the deuyll asketh of man nothyng but þ lou-
le. The seconde thyng is that the deuyll aboue all
desyret and loues synne. For his contynual tempta-
cion. For in comitynge of synne / he was never we-
re ne ouer trauelered. For he hath ben purchasyng
synne by the space of . viij. M. pere & more / and never
was wery nor satygate / but alwayse sercheth & en-
quyret þ ne woe maner to make the creatour to co-
mytte synne. For as it is Wryten in þ fyfth chapytur
of Jobe that when almyghty god asked of the de-
uyll frome whens he come / he answered þ he had
circuyped all therth. The Whiche is a signe he occu-
pyed alway to moue synne / & never can take rest / &
for this cause is þ auctorite solo wrytinge taken in þ
boke of Jobe in þ . viij. chapitour sayenge in this ma-
ner / they that deuoure me slepeth not. The thyrd
signe wherby it maye be knowen þ þ fende is loues
raynly pleased w synne / for so moche he was never
satysfied w synne / notwithstandinge þ he hath by syn-
ne deuoured infinite thousandes of me / & yet is heal-
wayes hugry as þ ragious lion euer lechynge how
he may deuoure mo . And as saynt Peter sayth he
is not onely hugry of mete but w that he thursteth
for dynke / wherof sayth Jobe þ fode is horryble

and the deuyll merueyleth not therof, for he hathe
trust that the flode of Jordane shall entre into his
throte that is to saye in to hell, and the flode that þ
deuyll so swaloweth wout merueylyng is þ syns
nes comynge daye, and nyght in to þ swallowynge
of hell, the whiche he desyreth soueraynly to de-
nour. And more clerely to proue that the deuyll ta-
keth in syne his delectacyon we haue an example in
þylfe of faders in the chapytour of deuylls. How
one of them amonge other was prayesed and ho-
nored of his pycce of deuylls, & was set in a chyre
before all other in sygne of vctorye, bycause þ he
had led & brought to the synne of fornycacyon a mo-
ke, the whiche by the space of. lxiiij. yere before he
myght no drawe to synne. Nowe therfore synfull
soule wepe bitterly as longe as thou hast reioyced
agaynst thys thy enmyes. That is to knowe þ fe-
des whom thou hast reioyced as many tymes as
thou hast mortally synned. And for the tyme to co-
mendre the by pure confessyon, & worthy satisfac-
cyon: to make thy lord god Ioye in the, With all
his aungelles. for as sayth saynt Luke in his. xv.
chapytour, þ aungelles of heuen reioyces them whē
a synner is conuerted and doth penaunce. Thyrdly
thou oughtest studyously to fle & withstand synne,
for it anno yeth the, & is more contrary to the then
ony other thyng, in so moche that by synne we be
parted frome þ loue of god, & be made his enmyes.
As sayth þ prophete þsaye in his. xix. chapytour.
Our iniquites hath put deuylsyon bytwene god &

vs / and oure synnes hathe Withdrawen his face
from vs / þ is to saye frome our vision. For thereis
none i þat adylse so iust noȝ so holy: þf he cōmytted
synne: but anone he sholde fall in to hel and lese the
loue of god to the whiche purpose sayth saynt Au-
gustine / he that cōmyteth faulte or synne agaynst
his true and moost true frende: ought to be repus-
ted gretely reprovable. Nowthen it behoueth the
to knowe and vnderstonde that by a more strunge
reason he þ cōmyteth faulte or synne agaynst the
souerayne & de bonayre almyghty god: ought well
to be reputed and of all holden abhominable. Four-
thely it is to knowe that by synne the synner is iug-
ged to the nekke of hell / & for so moche as the lawe
of god is not farre dyfferent fro the lawe of man
Therefore in lyke maner all the brekers of the lawe
of man / whiche dothe trespace agaynst the kinges
Royall magesty: be worthy to dethe and ought to
be punysshed corporally. So in semblyable wyse
þ pore and miserable synners: whiche haue offend-
ed not onely the temporall prynce / but to the heui-
ly kyng ought well to be condempned & to be han-
ged in hell perpetually as it is wryten in the boke
of Esdras the .xiii. chapytour. And in lyke wyse in
decre of daryous / in the whiche he sayth thus: it
ought to be shewed þ who so euer transgresseth &
breketh the lawe gyuen & wryten as touchyng þ
synne of cōmyssio: or elles of dispises it as touching
þ synne of omyssyon / they ought to take of þ pro-
pre wode that is to say of the gardyn of the þ pro-

pre consciens / for in the consciens groweth a tree
Wheron the synner is hanged / and his good dedes
be forfeted and ascrybed. For bycause he hathe off-
fended and despised the lawe of his p̄yncē.

¶ Also in lyke Wyse the punyshement of synnes
is wycked creatures: retourneth to þ gloriye of the
heuenly kynge as þ rewarde of gloriye is Joyfull
to hym of theym that be good. Soo mayst thou se
that the lawe of man doth bodily / & the lawe of god
doth spirytually / & that same almost is redde in the
vij.chaptyour of hester Where it is sayd take a man
and hange hym on the Iebet / by a man is vnder-
stante a synner whiche the heuenly kynge shall co-
maunde to be hanged on the Iebet of hell yf he syn-
de hym in mortall synne. Systely synne dyspoyleth
man in this Worlde frome all goodnesse and grace,
and in the other Worlde frome eternall Joye / so as
it is Wyten in þ.xvij.chapitour of prouerbes syn-
ne maketh man poore and miserable / for truely the
synner ought well to be called poore whan he hath
nothyng but hath lost hymselfe by deedly synne /
frome fredome is entred into the seruytude of the
deuyll / yet ought the synner to be called more poore
for he may nothyng wypne beyng in suche estate
þor maye do ony Workes meritorious or agreeable
to god / & finable may be called ryght poore / for none
may gyue to hym ony thysse þ good is for it shall pro-
fite hym nothyng to the helthe of soule / for he
hath no lyfe but onely in þ body: þ soule is as dead.
Wherof Boice sayth in his. iij. booke of consolacyon

An euyll man is none other wylle to be called but a
deed man. For man by synne is departed from the
lyght of god & derkely blynded. For as it is wryt-
ten in the sophologie in the fyrete chapytour. they
shall walke as blynde that haue synned agaynst
god. And as þ psalmyste sayth they haue not knos
wen ne sene the waye of theyr helth / and therfore
they walke i derkenes / to this purpose sayth saynt
Ierome. The soule polluted by synne / is depryued
and beaten downe / to thende that he is not worthy
or hath power to beholde on hyghe. And it is
to be knownen that synne is as the rotennesse in an
apple / for as the putrifaccyon taketh from the api-
ple the coloure and odoure / so dothe synne take
frome man the odoure of good renowme & of Joye /
the coloure and beaute with the saupour of grace /
Wherfore synne of good right well maye be called
rotennesse / of the whiche speketh Ysaye in his xv.
chapitour / sayenge he that doth synne ledeth a mo-
re foule lyfe / then is the myere or ony rotennes of
therth. And saynt Augustyn sayth & recitech / that
it is a more swete odour to ma to smell an olde styn-
kyng rotendeed dog / then is a syuifull soule to god
& of this mater spekerth saynt augustyne in a sermo
the whiche he made / and by hym was drawen /
syuer there present in to the way of saluacyon. Now
aduysse & consydre poore & miserable synner / What
auayleth to þ thy coser full of worldy goodes / þt
thy conscience be boyde from all good werkis and
dedes / thou couetes to haue wordely goodes and

thou wylt not be good thy selfe. Art thou not a shamed
to haue thy house full of goodes / and thon re-
plenysched with so many lyes . Now answe re
me to this questyon what is it that thou woldest
haue euill . Yf st thou woldest not haue an euill
wyfe / euill chyldren / nor euill seruauntes / nor yet
euill golde / nor euill hosen / and yet þ couldest þ bet-
ted in thy lyne / Woldest ledes bylle a cunsaþ byll
Nowe I praye the for thyne owne helpe / louen not
more deedly thy hosen then thy self that is to say so
as thou woldest not haue euill hosen which is one
of the sempleþ apperelmentes of thy body / wyl not
thou to lede an euill lyfe / for the good lyfe is one of
þ sayrest apparels of the soule / and the thynges that
thou seest sayre and pleasaunt / thou holdest them
and reputes them as dere . But and thon se weill
thy selfe / thou shalte repute the as byle / a syrkunge
and thyngake / thou verily of the gooddes wherwith
thy house is fylled / had power to speke ther wolle
crys agaynst the sayenge whan hyghe boce / thou
woldest haue and possede vs after thy appetyre /
wyl / and we wolle haue a good frue lord / her-
ken how they crye agaynst þ in addresyng them
devyces to god . O frue god creatur of the wege
who hast thou gauen to this man so moche good
and he is so euill / what may þ pedyte hym the
grate goodes that he posselles / whan he hath not
in hym the true loue of god / that all hathe gauen
hym . Spet hym us to be noted / that by lyne shall
be come a brute beest . And therfore sayth Boice

Myȝ of golde.

C.J.

in his. iiiij. bokes of consolation. I wian godde. Iuste
and truthe of his verisomle and Justyce be leste. he
is no manes man. for as soone as he geteth hym to
synne he is converted to a bruyte best. And by the
losophers in his Ethiques sayth. That he is not
only a best / but worse & more detestable then a
best. To the whiche accordeth David prophete
sayeng in this manner man duryng his epite that
he was in honour and to god agreeable / had nowyl
to vnderstande his helthe but fel frome god wher
fore he is compared to bruyte bestes & soule / and
is made to them semblable. for the viij. and laste
pointe it is to be noted that of synnes borne demys
les scripprude. Whereof weyter sayth John in his
fyre Canonique in his thysde Chappitour. He that
maketh or comytreeh synne / is seruaunt to the de
uyll. Wherefore all these thynges considered / thou
more sorowfull and mysterable synner haue mercy
and pycce of thy soule. And haue no wyll to put
thy soule into synne / but remembre hows by thy
cursed synnes thou haste offended / and wrathed
thy loude god. And that thou haste reioyced / thy
greate enmye the deuyll. And doone damage to
thy enemys bours. Consider ther. I praye the
poore syfull man knowe the noblenes of thy soule
and how grewe and greuous hathe be the wound
des of her comyted by synne. for the whiche of ne
cessite the sone of god hathe suffered so greuous
passyon. for certaynly þt the wondres of thy soule
hadde ben moxall / the sone of god had never suffe

þt the sone of god

redeth for theyz ramesp. Wyll not then to desoula
g dyspraye / when thou seest ha knowest that his
ryghte byghes in age he hath hadde moche ypre and
compassyon of his soule. And syth it is sooth that he
hathe shed teares and wepynges for the / Was he
thou then thy bed nyghtly w teares of penaunce &
cōtrycyon. He hath shed his blode for þ / Shewethou
thy teares for hym by cōtynuall penaunce. Beholde
not that that the fleshe woldes but consydre þ / Whi
þey soule secheth & demauðeth. Soz as saith sayn
te Gregorij / for as moche as the fleshe in this wrold
de lyueth swerly in the delytes & pleasautes therof
within a shorte spase of tyme after the lyfe corpor
all the soule eternally shall be tourmented / & almos
the more as þ fleshe / this Wrold shall be chastised
so moche more shall the soule haue Joye and gloriy
in the other Woulde. Wherfore sayth saynt Au
gustine lette vs leue and put behynde vs for þ hos
hour of Jesu chryst / the thynges that be to be lefte
& that lettereth þ helth of our soules / to chende that
for thynges transitory we lese not etarnall / and cō
sider that yf it were sayd to þ take and vse at wyll
þ goodes & delytes of this Woulde / almoche as shal
please þ / on that cōdyciō / that after thy eyene shall
be taken from the / & thou shalte all þ remenaunte of
thy lyfe contynue in languysshē / hungre / payne / &
myserye / certaynly I am sure thou woldest never
then desyre suche temporall goodes. Nowe con
syder and rise delygently theren. For all the course
of the lyfe of man is not to compe one moneth or

Mys. of gol.

C.ij.

one day or one houre of spacio by me: in regarde
of compayson of the perpetuall cursed paynes of
hell wherach none other lande is whiche no
other payne is sensiblie no wile to be compared.

Chowe we ought with all diligence
to penitance, to dole and call the sinnes
of our life, and by penitence to make amende.



Synt Mathew
in his. xiii. cha-
pytoure saith that oure
lorde wyllynge and ad-
moneshynge þ creatu-
retþ dos penaunce spe-
keth in this maner. He
that takes not his cros-
se and folow me is not
worthy to haue me by
this crosse we be taugh-
te and gullen to vnder-
stonde penaunce þ whiche

all synners ought to take and bere perseuerante
ly / yf he desyre in the beatitude eternall to reygne
With Iesuchriste. For as layth saint Jerome in a
pistole that he wrote to Sustanne sayenge thus / pe-
naunce is to the synner necessarye / and ought to be
so moche / that it be suffycyent for the cryme done a-
gainst god / or for the more meryte that the penaunce
excede the synne. And as laynt Augustyne sayth
who that wyll be fained / it behoueth hym and is to

him necessarie to purge and wasshe his consciens / with teares / from al þ fates & vnclemes / where with he hathe soluted & dysyld hym selfe / frome þ tyme of his baptism. But peradventure thou that hast geuen and hadde all thy pleasure of the wold / Wyll say in this maner. Thy sermond and the wordes that thou sayst to me in a duryng me to do penaunce / me semeth verye harde / for I maye not dysprayse the wold / another certeyn / ne chastyse my fleshe. Alas poore synner he blynt he doctryne not of me / but of holy saynt Jerome / that sayth in this maner. It is impossible þ a man maye bise and Joye the goddes of this present wold / he re / in fyllinge his belly and accomlysshyng his wyl and thought. And after this wold thynketh to haue the delytes in þ heuenly wold / for he can not haue his Joye in this erth here / and haue the greate glori in heuen. The whiche sentencie consirmeth saint Gregorius saying thus / many there be that couete and desyre to flee frome the presente exile of this wold / in to þ glori and Joye of paradise / but yet wolde they not leue therwold /þ deslytes / the grace of our lord Jesu calleth them. But the cursed concupyscence of this wold / couereth and withdraweth theym. ¶ They wold gladly dye as cygnytysse people do / but they wold not lye as they do. And therfore they shall euerlastyng lyþerissh / and folowe theyr werkes in to holes / & there to be in ybutable dampnacion. To this purpose speket þ saynt Barnarde to þ synnes that re

My of gol.

C.iii.

fuse penaunce. O miserable syuers knowe y^e cosyder
in your hertes & y^e lyfe & straute conuersatyon of glori-
fous saynt Iohⁿt Baptyste whiche shapte lyfe &
conuersacio is to all delþious synners not wyllyng
to do penaunce: the very messenger of eternal deþ.
Alas! We poore miserable & unreasonabla beestes
& wormes of the vþl wherfore be we proude / despis-
ing & diþpleaunt to do penaunce / syth þ we
se that he þ amouge all men was borne the most
greate hathe wylled his holy body pure / cleane / and
Innocent / to chastyce by penaunce / and we desyre
to clothe and armoure our synfull bodyes with þre-
yous clothynge / and the good holy saynt had none
other clothynge to his body but the harde sharpe
saynþe of a Camyll. We couante and desyre to dynke
delþious wynes / & saynt Iohⁿ the Baptyste that
glorþous frende of god dwake in the deserte none
other thyng but cleue & rare water. We holde than
miserable syuer & roughest thouthen fide boþys
of penaunce & folowen worldly pleasures / It wþs
nayþ forces only it is not the waye to paradise
& more to more thynke herte to penaunce and to flee
fidelites of this world: remembre the of the euyll
w^e the man that was lord and mayster of so grete
wyches / and was dayly clothed with þrecyous ha-
bites / of purpul / the whiche / notwithstanding all
the delþies that he hadde in this wþle: after his
mortall lyfe was passed / might not ateyne to haue
in the necessite of his brennynge & heate one ouely
droppe of water / þy to refresche a coole his tunge /

Therefore remembre these thynges deere frende &
to penaunce whyle thou hast tyme & space / I trust
not to moche of leght of dayes / for though almygh
ty god haue promysed perdone and mercy to them
that wyl do penaunce / he hath not promysed them
certayne tyme to leue / nor yet a daye houre ne my
nute / And yf thou wylte knowe what is penaunce
I say vnto þ it is wepyng teares of contrycyon for
thy synnes passed / With syrme purpose never to com
mytten them more / For as sayth saynt Augustyne þ
penaunce is bryne / Whiche synne folowyng defis
leth / And þ wepyng nothyng propheteth when
they retourne agayne to synne / Nor to aske perdon
of god / & wyl to fall agayne to synne / And for more
declaracion thou ought to knowe & note that there
be thre maners of penaunce / that is contrycyon with
bete / confessyon without he / and satissacyon
with werkes / for þ thre maners we offend god
that is to knowe / The delectacion of thought by
inprudence of wordes / and by werkes of pryde / &
for char that by the contrary it muste be cured / we
muste make satissacyon to god in thre other mas
ters / puttynge contrycyon agaynst þ delectacion
of synne / confession agaynst inprudence of wordes /
satissacyon agaynst the werkes of pryde / So we
se thou syste what is contrycyon / contrycyon is a
sorowe wylfully take for synnes comyted and done
ne with full purpose to abstayne to make true conf
fession & dewe satissacion / as sayth saynt Barnard
þ sorowe ought to be in all maners / that is to say

Sharpe/more sharpe/and sharpe/ryght sharpe/for
cause we haue offendid oure souerayne lorde god
creatour of all thynges. And more sharpe/for we
haue impugned our celestyal fader þ so swetly hat
norysshed & fedde vs. And in that we so haue offend
ed hym/We may be reputed woxs then dogges/for
þ dogges of theyr nature loueth & folowes them/
that norissheth & fedeth them. Thysdely contrypc
ought to be mooste harde and sharpe/for somoche
that in comytyng syne we offend god. And crux
cifre & tourmet our redemer that hath bought vs
with his propre blode/and delyuuered vs frome the
bondes of synne & hath delyuuered vs frome the cru
elte of deuylls and þ paynes of hell. Wherefore we
ought to haue sorowe and displesaunce of thys chyn
ges. ¶ That is to wyte of syne comycted by good
dedes leste and tyne losse as spcketh saynt Augus
tynsayenge contriyyon of herte is more woorþer
then all che pylgrymages of the Worlde/¶ in a clau
se made vpon the psalme. Ad dñm cum tribularet.
It is sayd god can not despise ne withstande the
repentance of a contrite herte/that with very co
tricid besecheth his mercy. And in lyke wyse sayth
saynt Iohn. Cryostome/contriyyon is that onely
thyng that maketh a soule to hate þ fresche habi
tes/and maketh hym ready to loue sharpe clothyng
of heer/to loue teares/to hate and flee pleasantes
and laughynge/for therer is nothunge that so con
spiceth and bryeth the soule to god/as the teates
vfa penytente. ¶ And to the contrarye sayth

Saynt Augustyn We maye not geue the deuyll mo
re sharpe sorowes: then to heale our woundes of
synne by confession and penaunce. But alas howe
beit that by penaunce and contricyon we may get
so moche weale: and yet fewe folkes be that wolde
do penaunce. ¶ Wherfore thus our lord complay-
neth hym spekyng by Jeremie there is no man
spekech that good is / nor that wolde do penaunce
for synne comytted and done. The seconde that is
to say confessyon is laufull and suffycyent occacyon
and declaracyon of synners trespasses before the
preest. For this wodē cōfession is as moche to saye
as an hole shewynge or shewynge of all togyder.
for he truly confesseth hym holily: that sayth all.
Confession also as sayth Isodore in the boke of his
ethymologies / is that thynge by whiche þ secrete
skenes of the soule vnder hope of pardone & mercye
is made open to þ praylyng of god / of the ver-
sue of whiche saynt Ambrose vpon þ psalme beati-
immaculati sayth: the bvengeaunce of god sealith: þf
mannes confessyon make hym selfe cleane. And Cal-
sivore vpon the psalme of Confiteantur tibi popu-
lareus sayth / that god is not as Iuge / but as an
advocate for them that by true cōfession condemp-
neth & yeldeþ themselfe gylte. And pōze leo sayth
that the synne abydeth not to cōdemne man in iu-
gemente whiche by confessyon hath bene purged.
And saynt Augustyne in þ boke of penaunce sayth
confessyon is the helthe of soule / the mynyssher and
consumer of synne / restorer of vertues. ¶ And the

Withstande and ouercomer of the deuyll / & What
more confession shyttes þ gates of hel and oþerwylle
þ gates of paradyse. And for these forsayde causes
þyght dere fronde trust the confayle of yslaye. Tell
thyn iniquite so as thou mayst be Justifyed / for þ
begynnyng of Justyce is confessyon of synne whens
wile it behoucheth to confess the of all thy synnes holy
of the whiche thou canst knowe ony remembrance
to one preest whiche hathe power to assyle the / so
that thou celle not pte of thy synnes to one preest / &
pte to an other. For þf thou sholde confess the after
suche maner / nother the one preest ne the oþer my
ghte assyle the / for as sayth saynt Barnard / he þ
deuydeth his confession to dyuers confessours / hath
no ydone. For it is detestable faynþge of hym / that
deuideth & withholdeth his synne from shewynge
the veray profouidenes of his synne eternally. And
they þ maketh suche confessyon / receyveth excomis
nicacio for absolucion / & maledyccyō for blesshyng.
Suche diuysiōs & confessiōns is made by ypocryste
For they shewe theyr greate greuous synne to the
preestes whiche they know not. And to them þ be
of theyr familiere knovlege / they shewe theyr most
lyght synnes / Wherof sayth saynt Augustyn as it
is wryten in þ decree. He that deuydeth his confessiōn
is not to be praysed in no condycyon / for he ke
þteth counsayll frome the one / that he sheweth to þ
other / þ whiche thynge he doeth by maner of ypo
crysye / to thentente to be praysed. ¶ Now lette us
speke then of satyllaccyon the whiche Saynt Au

gystynne diffyneth in this maner. Satysfaccyon is
to withstande and leue the causes of sygne / and not
to fauoure his suggestions he admonicions / saynt
Grego^re sayth we make not satysfaccyon by seas-
ynge of synne / yf we leue not the voluptuous by-
longyngē thereto. And shew^e wepyngē and lamenta-
tacyon bisayned / for dñe syne to the whiche pur-
pose layth Crysostome suchē as the offence afore
hathe ben comyed: suchē wōple ought agayn to fo-
lowe y^e recōiliacion and satysfaccyon. And almos-
che to be inclyned to weyyngē / and lamentacyon
as thou haste ben inclyned to synne. ¶ And to ta-
ke as greate deuocyon to penaunce / as thou haste
hadde grete intente to comynche synne.
¶ Soz thy greate and mighty synnes desyreth the
greate lamentacyons wherof sayth Cusebeus bys
shoppe / by lyghte contraypon maye not be payde
the dette the whiche is due to the dethē eternall:
for somerme with hitell satysfaccyon the synne ster-
will that is made ready for the euill may be quen-
ched / but many be soone wery in this mortall lyfe
to god penaunce / and retourne frome the waye of
satysfaccyon / lokyng ebaudarde as dyd the Wyfe
of Lot he agaynst the whiche speketh saynt Wars-
marde in a sermonde and sayth / he that perfectely
feleth and perceyveth the peysant dedes of synne
& the lesynge and sekenes of y^e soule / can not lyght-
ly fele and perceiue the paynes of the body / nor re-
pute the laboures oþry thynge / by the whiche he
moge do awaie synnes passed & withstande theym

þ he be conte. And as saynt Augustyn sayth vpon
che. xv. psalme many be that haue no shame to co-
mynete synne but they haue grete shame to doo pe-
naunce. O vnbalefull creature and farre out of thy
reasoun canste thou not haue shame and horrour of
the greate wondres of synne. Seest thou not what
soule stinke & rotteness is therin renne to thy me-
dicine and do penaunce and say e my lord god my
creatour I knowe myne Iniquyte and so clerly
that my synne is alwaye agaynst me to the onely
I haue commyted synne whiche is onely with
out en synne. Forthermore it is to be knownen that
satissaceyd is in thre thynges þ is to wyte in pray-
er almes and in fastynge to thendeth that the nomi-
bre of thre be opposite agaynst thre false and deeds
þ synnes prayer agaynst pryde fastinge agaynst
concupyscence of the fleshe and almes agaynst co-
uetous. And for all thyng that is commyted again
þ god is ordened prayer. And for the synne agayn
þ his neyghboure is ordened almes. And for the
synne agaynst hym selfe is ordened fastynge and
for more declaracion of satissacion he speketh som
what of almes. Almes is as moche to say after the
maner of spekyng as comaintement of merci
And in this maner ought his worte to be wryten
Clemosina by C and somtyme they wryte Clymo-
lina by I then is it as moche to say as the comaint-
emente of god so he hymselfe comauanded it to
be doone with his owne propre mouthe Wherof
sayth Jeremy cogne almes & all thinges shall be

you pure & clene/or thyrdly Almes may be sayd af-
ter some the Water of god/for as Water quencheth
fyre/so almes dede quencheth synne/Wherefore it is
to knowe þ threthynges pryncipaliy ought to mos-
ue vs to do and accomplishe almes and Werkes of
mercy. ¶ The fyriste is for mercy byyth agayne þ
gylte of synne for so moche as it is wryten in þ pros-
uerbe in þ. xvi. chapytour / by mercy vanpte & inis
quite is bought agayne/ & Danyell testith in his
xiiii. chapytour spekynke of a Woman that put in
all þ vesselles that she had a lytel quantyte of oyle.
And anone the oyle grewe in suche maner that she
payde & pacifyed her credytours. The vesselles of
the woman / betokeneth the poore people whiche
we sholde call in to our houses. For as sayth I saye
in his. liij. chapytour lede and call the poore to thy
house and kepe theym: and with that theu haste/
that is to say/distraybute parte of thy substauce to
this poore vesselles. Moche lyke to þ sayth Thoby
þf thou haue lytell to geue yet studye to geue & des-
parte to þ poore willyngely. For then shall growe
the oyle of mercy/ When by gracyous mercyes the
synful soule hath made satysfaccyon to god for his
synnes. ¶ The seconde thyng that ought to mes-
ue vs to gyue almes is for it increases and multys
þ temporall goodes / as sayth saynt Gregor
þ in his dialoge/ worldy substauence be multipli-
ed. For so moche as they be distraybute/ and geuen
to the poore / we haue example in the thyrdie booke
of kynges in the. xvi. chapytour of the wydowe þ

Mry. of gol.

D.j.

fedde helpe / to whome almyghty god multyplied
bothe brede and oyle / wherby it is understande
that more is the almes prouffytalbe / to them that
fedeth þ poore : then to the poore that receyuethe it.

CThyrdly wherfore we ought to doo almes and
werkis of mercy is : for that / that almes kepeth
the almes geuer at the houre of dethe / and ledeth
with clernes and Ioye his soule to the Realme of
heuen. And therfore sayth saynt Ambrose / þ mercy
is the onely helpe to theym that ben passed.

CO what felysshyppe is it of almes to hym that
dyeth / leue not then so true and so good a seruaunte /
nor putte not suche an aduocate behynde thy bac
ke / ne doo not as they that in theyr lyfe withhol
deth theyr goodes by suche brenyng / Coueytous :
that never with theyr propre handes / departed als
mes to the poore. For suche be semblable to hym þ
for to se clerely his wayes bereth his lyght behyn
de his backe / but do as is taughte to the by Eccles
iasticus / saye not to thy frende of thy soule that is
to saye to Jesu chyste : or to þ poore that shall aske
the almes. **C**My frende goo and come agayne to
morowe and then I shal geue the / albeit that thou
mayste geue hym whan he asketh it.

CFor it is to be knownen that the ryche of whome
þ poore asketh almes : ought to consydre thre thyng
ges. Fyrste who it is that aketh / for god hym selfe
loueth so moche the poore that all that is geuen to
thepm in the honoure of hym : he repetes it to hym
selfe. **C**And for so moche as it is wryten in the

thyde chapptour of laynt Matheue / all that ye
shall doo to ony one of the leest seruauntes : ye doo
it to me / god by the poore demaundeth almes of the
ryche / and the ryche demaunderth of god the reals
me of heuen / so that the ryche ought well to d^re^de
for to refuse or deney his almes to the poore / leeste
that almyghty god wyl deney his prayer and als
kyng^e of the Realme af heuen . For it is wryten in
the prouerbes in the . xxj . chapptour . He that clos
seth his ecres whan he heereth the poore crye / the
tyme shall come that he shall crye / and god shall
not heere hym . ¶ Secodely / the ryche sholde well
consydre what thynge it is that god asketh / whan
by his poore people he asketh almes . Certaynly
he asketh nothynge of oures . But god asketh his
onely owne / wherfore he maye well be called vns
kynde to god whenne he denyeth / to the poore his
necessarie almes : whenne he hath the meetes and
drynkes with other goodes aboundingly : the
whiche thynge well consydered Dauid : Where
he sayth in Paralipomynone in his . xxix . chapp^s
tour .

¶ O my god and my lorde all thyng^e
be thyne / and we haue none other thynges to ges
ue the but onely that / that we haue receyued and
taken of thy hande . ¶ For truely oure lorde god /
asketh by the poore nothynge but that that is his
and apperteyneth to hym : and not to haue geuen
but onely to leane it . ¶ And not onely to yelde
therfore the double or thyde parte : but as an vnu
ter wyl encrease it an hundreth tymes more .

Byz of gol.

D.ij.

NOTE

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Chedde Hely / to whome almyghty god multyplied
bothe brede and oyle / wherby it is vnderstande
that more is the almes prouffytable / to them that
fedeth þ poore : then to the poore that receyuethe
CThyrdly wherfore
Werkes of mercy is :
the almes geuer at th
with clernes and Ioi
heuen. And therfore si
is the onely helpe to th
CO what felyschyp
dyeth / leue not then þ
nor putte not suche a
ke / ne doo not as they
deth theyr goodes by
that never with they
mes to the poore. For
for to se clerely his wa
de his backe / but do i
stasticus / saye not to i
to saye to Jesu chryst
the almes. **C**My fe
morrowe and then I l
mayste geue hym Vol
Cfor it is to be knol
þ poore asketh almes
ges. Fyrste who it is, iu, yoo hym leue
loueth so moche the poore that all that is geuen to
thepm in the honoure of hym: he repetes it to hym
selfe. **C**And for so moche as it is wryten in the

NOTE

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thyde chappTour of saynt Matheue / all that ye
shall doo to ony one of the leest seruauntes : ye doo
it to me / god by the poore demaundeth almes of the
ryche / and the ryche demaundeth of god the reals
men of honouer / so that the ryche ought moll to drede

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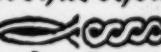
but onely to leane it. **C**And not onely to yelde
therfore the double or thyde parte : but as an vnu
ter wyll encrease it an hundreth tymes more.

Myz of gol.

D.H.

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bothe brede and oyle / wherby it is vnderstande
that more is the almes prouffytable / to them that
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nor putte not suche an aduocate behynde thy bac-
ke / ne doo not as they that in theyr lyfe withhol-
deth theyr goodes by suche brenynge Coueytous :
that never with theyr propre handes / departed al-
mes to the poore. For suche be semblable to hym þ
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de his backe / but do as is taughte to the by Eccle-
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morowe and then I shal geue the / albeit that thou
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ges. Fyrste who it is that aketh / for god hym selfe
loueth so moche the poore that all that is geuen to
theym in the honoure of hym : he repetes it to hym
selfe. **C**And for so moche as it is wryten in the

thyde chappytour of saynt Matheue / all that ye
shall doo to ony one of the leest seruauntes : ye doo
it to me / god by the poore demaide almes of the
ryche / and the ryche demaundeth of god the reals
me of heuen / so that the ryche ought well to d^re^de
for to refuse or deney his almes to the poore / leeste
that almyghty god wyl deney his prayer and als
kyng^e of the Realme af heuen . For it is wryten in
the prouerbes in the .xxi . chappytoure . He that clos-
seth his ecres whan he heereth the poore crye / the
tyme shall come that he shall crye / and god shall
not heere hym . ¶ Secodely / the ryche sholde well
consydre what thynge it is that god asketh / whan
by his poore people he asketh almes . Certaynly
he asketh nothynge of oures . But god asketh his
onely owne / wherfore he maye well be called vns
kynde to god whenne he denyeth / to the poore his
necessarie almes : whenne he hathe meetes and
drynkes with other goodes aboundingly : the
whiche thynges well consydered Dauid : Where
he sayth in Paralipomynone in his .xxix . chappy-
tour .

¶ O my god and my lorde all thyng^e
be thyne / and we haue none other thynges to ges-
ue the but onely that / that we haue receyued and
taken of thy hande . ¶ For truely oure lorde god /
asketh by the poore nothynge but that that is his
and apperteyneth to hym : and not to haue geuen
but onely to leanc it . ¶ And not onely to yelde
therfore the double or thyde parte : but as an vlys-
ter wyl encrease it an hundreth tymes more .

Wyr of gol .

D.ii.

CO poore synner doo thenne after the sayenge of
saynt Augustyne, geue to god for vservye and thou
shall take an. C. tymes more, and possede the lyfe
eternall. To moche thou arte vnykynde yf thou wyl
not geue to god. For god to vsury as thou woldest
doo to a Jewe or a sarazyn. And therfore consydre
all these thynges, and I derely praye the assemble
to gether þ poore, and by them make thy treasour
in heuen, in doyenge þ werkes of mercy: and make
not thy treasures here in therthe, but the herte of
a coueytous man is as a pytte withoute a bothe-
me, the more it receyuethe the more it wolde haue,
and yet it is neuer full, and so sayth Ecclesiasticus
in þ. viij. chapytour. The coueytous man shall ne-
uer be fulfylled with money, for the herte alwaye
foloweth the treasure. Sozowе maye be sayd to
thcym þ in perellous exyle of this Woldē maketh
þerȝ treasure, and vpon that sayth Crisostome,
assemble thy substaunce in place & countree: Where
shall be thy dwellynge, for he þ maketh his trea-
soure but in erthe, shall none haue in heuen when
he nothyng hathe put there. And beleue surely þ
the thyng thou shall fynde there: is onely þ good
thou haste geuen to the poore. The goodes be not
a mannes whiche he may not guyde ne bere with
hym. Now vnderstande þ fayre auctorite of saynt
Ambrose, he sayth that nothyng is of so grete co-
mendacyon towardes god as pyte and charite, the
good doctor sayd I haue beholde many bokes, &
criptures, but I can not remembre that I haue

soundes of our man / þ Wollyngly hathe exerised
the woxkes of mercy and pyte and filously dyed
And þan I / sayth he geueth and sendeth to god
precious and entere frutes that never letteþ the
poore departe frome hym dyspurned or sorowfull
for the vertue of mercy is so grete / that without
that / all the other maye not prouesse. And howe
beit that a man be true / chaste / sobre / garnysshed /
and adryched / with many other vertues / þf he be
not mercyfull & pyteous never shall he fynde mer-
cy. And this that I haue sayd of vertues / almes
and werkes of mercy conternyng the pore people
suffiseth. And nowe we shall retourne to the pur-
pose of the begynnyng of this chappytour. Where-
is sayd / he that takes not his crosse and cometh
after me / is not worthy to be with me. This crosse
ought to be taken in the tyme of youth and stren-
gthe / to the whiche purpose it is sayd in the seconde
chaptour of Ecclesiastee. Remembre the of thy
creator in the dayes of thy youth / for then it prouis-
fiseth a man moost / and moost pleaseþ god / In lyþ
be wypse he sayth lone tary not to couerte the to god
and dyffere not frome daþe to daye / for his Ite
shall come on the soþaplyx / And in the tyme of ven-
geance he shad dyswoþ the / but agaynst the hel-
thefull counsayle of þ Wylle / the deuyll geueth and
womyseth to man euyll & daimpnable hope of long-
lyfe / sayenge thou arte wonge and shal lyue & thou
may be good to confess / and do penaunce.

¶ O these pore synners howe they be deceyued

Mys of gol.

D. iii.

that so lyghtly beleueth in his deceiptes / and in the
false hope of longe lyfe / purpolysage in theyr aere
to correcte them selfe and amende / and then cos-
meth soden deth / and fynably rauylsheth and ta-
keth them to dampnacyon. ¶ And for so moche
as it is sayd in Ecclesiastico in the xxix chaptyour
That by the promyssys and hope of longe lyfe man
ny be putte to perdyson. Nowe is it then to note
that such deuyllishe promise of longe lyfe & thyn-
kyng to doo penaunce in aere is full euill / for it
is agaynst ryght and reason. And yet is it worse
for it is also agaynst the synner hymselfe.
¶ And more euill it is agaynst the souerayne booke
tye of god / and that it is agaynst ryght and reason
it appereth by thre ensamples / þy first example is
that who that hadde x. asses and sholde geue the
greatest burthen of charge to bere to themoost feble
he sholde do agaynst reason and good Justice.
¶ And so wyl he that onely wyl geue to hym self
in his aere the charge and burthen of þyndars
that he hath comytted in his yowth / and strenthe
for ther he geueth the burthen to the moost feble
asse / þis to saye to the debilitie of aere / for in aere
man hathe no strength / ne vertue to bere labour or
payne. And they that so differre theyr penaunce / reu-
serueth maledicio of god / as it is wryten in sachas-
ria in the fyfthe chaptyour. The man full of fraude
is cursed that in his besyall lyfe hathe doone ma-
nye euylles / and maketh sacryfycce to god of the
worste and the moost poore amendemente.

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CAnd in lyke wyse is he cursed that in the delites
of this woorde passeth the tyme of his yonghe and
strengthe and differreth to make true sacryfice unto
almyghty god & cull the tyme þ feble and olde aage
come vpon hym. **A**nd therfore sayth Isodore
he that lyueth the couenant tyme of penaunce. It
shall be to hym but as a boyde thyng to come to þ
pate of god to praye.

CThe seconde example is, that he that in his
strengthe and power is not able to alyste a frehell
in his yonghe, and whanne he comyth to feblenes
of aage, then wold he take vpon hym the charge
myght wel be reputid a heretico. **C**o. 11. 11. 10.
Co. in lyke wyse is he that in his youthe wþþ
les strengthe is in hym, wþll not take vpon hym
the dedes of penaunce whiche thenne maye be to
hym lyght. And hopeþ better to do them in his
aage when there shal be augmented in hym gracie
douce and feblenes, he wþll maye do it easidly
þa wþle. **W**hatis it is sayd in the lyke of for
wers that divedente and laerte a fagotte of woode
and then assayed to lyftte it, and founde it to heuer.
And yet inconcyuenient he wþenyr an other wþle
and purce in those wþles wold haue lyftdit and
founde it so moch a myre heuer to bere. **I**n this
manere dothe the synners wha they take the chas
ge of synnes and leueth to do penaunce, frome day
to daye purlynge & adsoynyng synne vpon synne.
Soþ as saþt saint Gregorþ. The synnes þþy pes
naunce is not purgatorie taken away of hys naturall

desyret and dreyfeth to hym other synges.
¶ Whyle thys example is, he shall his wif hath
hauing grete swip and curse, whiche wyl be gne
to propayre and make an holme in the whiche he nest
uer hathe purpose ne hoope to inhabyte nedwelle.
¶ And the house whiche he desyret to dwelle in
wyl be verry destroyed his powter. It wyl
iust cause to kepe hym defamed foote. And he
dyllyng in such shewynge will haue understande þas
longid of þe shewynge bery dethysyng to come
wher ym cogydant a lwaye desyret and coueyeth
to lyve in þis wyltis and holupynge lures of this los
rowfull and mynelabbes worldis, sole mynge euyll
counsellers by þis wyltis whiche greate errans
þas to comynge into deedly synnes, by the mea
nys of þis wyltis. he all the tyme of his lyfe is makinge
þis wyltis preparer his chausse in hell. Where ym
þis wyltis shold be mynded to mynded in. O 213 d 11 m 212 e 13
¶ And therfore ought alay to ded and haunte the
condencys of stonyne paule. Who sayth he hat goeth
mores eth payngist him obviens theredyf yead byns
trite al thys and loyngengemhelle. q. 115 m 11 c 11
¶ And so to shew þis wyltis that he promysse
huope of ridynge of þis þer wile ought agaynde the
þis wyltis. ¶ It appereth addicte to þis wyltis þe wyl
þe wyltis þis wyltis in þis 213 d 11 m 212 e 13
¶ To heire of the wyltis. þe he shold desyre rather
so we ferre than þis hole and rokking tyde, rather then
inȝyng to and fro duryng þis tyme þis wyltis post
þis þis wyltis þis wyltis

agaynst hymselfe / In lyke cōdycyon is the synner
When he taryeth to do penaūce. For he loueth bet-
ter to be in synne whiche is þ spyytuall sekenes of
soule. And not onely sykenes but eternal deth. Des-
syreth rather his deedly sykenes then his eternall
lyfe / wherby it clerely appereth þ of the obſtynate
ſyfier it ought well to be ſayd þ he is euyll agayns-
ſte hym ſelfe ſo that he loueth sykenes better then
heſt / and deth then lyfe / ſeruſtude / then fredome
cuyll then good / as ſayth ſaint John in his canos-
nique. He that doeth synne is in þ ſeruitude of syn-
ne / and ſaint Augustyn ſayth that a man good iu-
ſte and true / notwithstandinge that he be in ſeruſtude
is in his bounte kepe alwaye free and in his
ſraunches / but the euyll ſynfull man notwithstandinge
dynge he reygne and be dred and honoured in thiſ
worlde he ſhal alwaye dwelle in curſed ſeruſtude /
and that worſe thynges is to ſaye: as longe as he
shal eudure in the boundage of byces and synnes /
he ſhall be in the boundage of euyll lordes and reu-
lers. The ſeconde example is that / he that ſholde
owe a greate ſomme of money / to a blurer whiche
ſholde growe and be augmented from daye to daye
ſoo that he ſholde not be in power to paye it / but
wolde euer tary as longe as he myght. He ſhould
greately do agaynst hymſelfe / ſo to purpose almoſt
the more as þ ſynfull man ſhall dwell in synne: ſo
muche more ſhall he be bounde to payne / wherof
it is wryten in the boke of appocalyps in the. xviij.
chapitour / as moche as þ ſyfier glorifyeth hym in

his delytes so moche more he geueth hym selfe to
tourmente wepynge and payne.

CThyrdely the promyse of longe lyfe is ryghte
cuylle and daungerous / in so moche as it is agaynst
the Wyll of god / as it appereth by .iiij. examples /
the fyfte is yf it were so that a yonge man were
impungnyng and contrarye to his mayster: of þ
whiche he sholde haue all his weale by the space
of his lyfe. **C**And that he then lefte his pro
pre lord and mayster / for to serue the Enmye of
the same duryng the tyme of his strenghe and
youth. 

CAnd whanne he sholde come vnto impotencye:
and be atteyned with aege and feblenes: thenne
wolde retorne to his fyfth mayster in offeryng
hem his seruyce for the remenaunte of his lyfe:
suche a seruaunte myght well be reputed of cuyll
and vntrue condycyon / and nothyng to be thou
ghte agreeable to þ seruyce of suche a man. In this
maner is it of the synner / he offendeth god and ser
uyth his enmye þ dcuyll / enduryng his strength
and youth and purposeth / to serue god in his feble
aege. **C**The seconde example is / yf there were
ony that hadde receyued of his lordc greate gyftes
and goodes wherby he myghte haue greate wyn
nyng and aduauntage / and yf he wolde dyspens
de and waste them for noughe. He myghte well
be called a foole / and vnkynde to his mayster / the
whiche thynge doeth the synner indirectly doynge
agaynste the goodnes of god.

And in commytyng synne dispendeth folysshes
ly and wasteth vnykynedly the goodes that his
creatoure hathe geuen hym. That is to knowe
the soule / the body / the Wytt / by the whiche his
soule is ennoblyshed / þ strength and vertue of his
body / his Worldely goodes temporall / the space of
his lyfe / and many other fayre and greate gestes
and benefytes that of god he hathe recyued / saynt
Gregory speketh of the soule : Whiche god hathe
geuen vs as a precyous treasoure / to vse reasona-
bly in doyenge mertyzorius workes : by the whiche
we maye gette the Realme of paradyse sayth
in this manere / Curses and sorowves be to me / yf
I by my negligence fayle to kepe the treasoure and
Jewell that the precyous lambe vndefyled Chrys-
tie Iesu / hathe wylled full derely to bye agayne.
And for the tyme that god hathe geuen vs in this
mortall lyfe as sayth the sayd saynt Gregory : thou
haste not in this worlde daye / houre / ne mynet / ne
space of tyme wherof thou ne shalte yelde accom-
tes before god / how and in what operacions / thou
haste imployed thy tyme. ¶ The thyrde example
is yf the seruautes whiche haue dyspendyng
of theyr lordes goodes geue to straungers / & his En-
emyes the best brede / & Wynes / and geue and myny-
stre to his lordes þ vrtayles that be corrupte rotten
and stynkyng / he sholde doo vniustely / and false-
ly agaynste the Wyll of his mayster / and ryght so-
bothe the synner that all the beste tyme of his yes-
ternes that is to saye in his youthe geueth hym selfe

to the Worlde and to the deuyll: Whiche be the en
myes of Jesu chrysste and purposeth to geue to god
the Worlde: Whiche is the olde ende of theyz lyfe.
Alas he dydde not thus. Witch sayd my god my crea
toure / my strength my beaute and my youth: Wyll
I onely to thy seruycce kepe / and to this purpose it
is sayd in ecclesiastices gyue not to god the rotten
nes and dregges of thyne aege / but presente unto
hym the free wyne pure and clene of thy floryslyn
ge youth. Item saynt Gregorij speketh of theym
also that defterreth to do penaunce / and sayth the
synner is to ferre straunge frome þ faythe and lo
ue of god that for doyng of penaunce abydeth the
tyme of his aege / for he then hath not in his powre
ony tyme or hour of his lyfe / Wherfore and thus
ghe the counsayle of Isodore euery poore synner
ought diligently with all his myght whenne he
maye retourne hym to god / for who that doeth not
penaunce when he maye: when he wolde he shall
not do it. Doo then penaunce and tary not to them
de that thou be not enclosed without heuen with þ
folyshe byrgyns.

Chowe we ought to dyspyse and
hate the Worlde.





Saint Joh̄n
in his first
canonyque
She wyt̄h
vs that we
ought not to loue / The
worlde ne the Thingis
That be in the worlde /
And saithe in this ma-
ner / loue ye not the worl-
de ne / Thingys that be
therin / yf there be any
that loueth the worlde

the charite of god is not
with hym. Also the concupiscence of the world pas-
seth and banysshith a waye / And saynt Augustyne
treatinge upon the same wordes / demaundeth in
this maner / O thou pore cheatour whiche woldest
thou chese of thies tow: wolde thou loue the worl-
de and the temporall thing / & passe the tyme with
theim: or dispise the world and lyue eternaly with
god / yf thou loue the worlde it wyll desceyue the/
for the world calleth and draweth swetely to hym
who that loueth and foloweth him / but in their ne-
de he fayleth theim / & maye not suppose ne socour
them and certainly the world is as one excommunicate
for so as the excommunicate i the churche is not
prayed for so oure lord Th̄u criste prayeth not for
the worlde the whiche all tymes prayed for his p-
secutours / and theym that crucified hym / alas to

Myroure of golde.

E. i.

moche is he a sole that serueth such a maister and
hath such a lord þ in thende chaseth & kesteth out
his seruaunte naked and poure & withoute hyre
for so the worlde doth: we rede of the Saulden of
Babilon the whiche beyng seke in the cyte of Bag-
masens of a mortall deuse cōfessyng hym selfe
of the shorthenes of his lyf & of nighnes of his deth
piteously and ingreat lamentacions called toodon
of his seruauntes and sayde to him in this manere
Thou were wounre to here in my batayllis / the
banner and the sygne of myne armes / by tryum-
phant victory / No we a noon take and here the sig-
ne of my sorowfull deth / that is to knowe this po-
re cloth and myleable shete and crye with an hy-
ghe boyce by alle the Cypie these wordes / see the
kyng of alle the Orientall parties the whiche dy-
inge and fynysshyng his dayes hereh with hym
noon of alle the richesses of this worlde but only
this olde and poore clothe or shete / And semblably
we rede of a yonge prince kyng of Ioren beyng
in infirmitie of sekenes / consideryng his dayes we-
re shorte / and his deth nigh beholdyng his palacys
houses and greate edifysynges: cryed in castynge ma-
ny lighes and pyteous teares / O my god my crea-
tour Jhesus / at this houre I see and maye knowe
that the worlde ought well to be despised.

¶ As I haue hadde in this worlde many sump-
tuous palacys houses & lodges with greate Ry-
ches / and nowe knowe I not whether to goo; no-
ther any creature that wyll take and receyue me

this nyght in to his house / Consider thys thinges
poore and mysterable synner and leue thy god and
thy felicite that is to knowe this dicyuuable worl-
de byfore that by hym: and of hym / than he lefte in
soo greate and mysterable pouerte herken what
Saynt Jamys saythe / he that is frende of thys
worlde: is Enmye of god.

¶ And saynt Gregorij saythe / soo moche more as
the man is nyghe the loue of the worlde : soo mo-
che farther is he fra the loue of god / for the why-
che thyngē manifestly oure Lorde Ihesu criste at
the houre of his passyon wente oute of the Cypre
of Iherusalem alle naked to be crucifyed and suf-
fer dede / wyllynge to shewe that they oughte to
flee the worlde & his communite penuenge ensam-
ple that he that wolde folowe the fruyte and me-
ryte of his passyon oughte to flie out of the worl-
de atte the leest by affeccyon / in fleyngē the world-
ly conuersacion and desyrcinge the spirituall.

¶ And for so moche oure Lorde Ihesu criste spake
to Jeremye / saynge / flee and goo oute of Babylon /
to thende that euery parsonne maye sauue his soule.

¶ By babylon as sayth Saynt Jerome is vnder-
stonde the house of confusyon / and that house re-
presenteth þ worlde wherē / In all partyes reyneth
confusyon as welle in the clarge as in the commu-
ne people.

¶ And in Kelyngous as in secularis / and in olde:
as in yonge / & generally as well in men as in wo-
men / in liche maner as saint John sayth veritably

Myroure of golde.

C. i.

and with good right. All the worlde is euyll: and
to all euyll it is obedient wherfore saynt Barnard
counsaylyng to flee the worlde and bse are lige-
ous lyfes: saith on this wylle: flee oute from the mid-
des of Babylon that is to saye fro the worlde and
saue your soules: fle to the Cite of resluge that toto
the religeous lyfe: and ther ye may for the euyllies
passed do penance: and gette the Joye Eternall:
wherfore abas the you not ne dredre the hardenes/
or payne of doinge penaunce for the passiones and
affections of thy prelente worlde: be not worthy/
nor sufficent: for to pardonne the euyllies and syn-
nes passed byfor. ¶ And therfore thinke of the re-
warde that is promysed by doinge penaunce in the
house of god whiche is the heuely realme eternall.
And for more example declaracion of this mater: it
is to be noted that we ought to flee this synfull/
miserable worlde for. iiii. causes: first thou ough-
test to consider that the wyse wyllyngly wolde de-
parte to the conseruynge and kepyng of their hel-
the placis corrupte with pestilence and princypal-
ly yf they sele and perceyue sekenes of disposition/
daungerous In this maner is the worlde for it is
infecte with corrupte pestilence by thabboundaun-
ce of synne And in so moche as synne is ticht con-
tagious sekenes Soo it is to be fled and left. And
also the company of wretched synnes for it is vn-
ture and vnholsome to them that be hole in all the
yr membris to folowe bse the company of theym
that be lepris and vnclene In lyke wyse it can not

be thyng sure to man that wyl be pure and cleane
to folowe this sinfull woorde fulfylled with all bi-
ces / To the whiche purpose it is sayd in ecclesiasti-
cis in the .xiij. Chappour. He that toucheth pytche-
in her ynge therof shall take some towche of foul-
nes. And he that is companied with prowide shall
fynde some apparell or clothynge of pryde. And
to saye therroure it is a thyng Imposyble that
he abyde longe in good werkes that often frequen-
teh with euyll persones. And so to miche saythe
the psalmyste with the hooly ghour Shalte fynde the
holyness and with the euyll thou shalte fynde the euyll
and so as euyll conuersacion is no plauant & hurte-
full: ryght so is the good company geod & profyt-
able: for he that fyndeth the good company: fyndeth
helthfull lyfe and habourdaunton byches.

And for a trewe declaracion: beleue verasly þ
full seldom it is seen: but a man becommeth good
of euyll: after the company where he is enterayed.
And as sayth Saynt Jerome the hartis of
chyldyn is as it were a cleane pure table: In the
whiche nothyng is paynted.

Wherfore it is a true lykenes: that the workes
and codycions that they leyne in youth: be it good
or euyll: they wyll folowe in theyr age.

Thenne lete vs withdrawe frome this woorlde
as come aneuyll neyghbour. For in this woorlde
is there not a wole neyghbour nor that somothe
maye angripe vs: as the assynte and affeccyon of
lynnes: wherewith this woorlde is replenysched.

Mystur of golde.

E.iii.

Secoundly the wylle of theyr nature withdraweth
with þe departeth frō the places where they haue
doughte to be trayed / solde / or deluyered to the han-
dis of them. Enmies whiche the wylde dothe frō
daye to daye / wherfore the wordes of Judas that
betraped his mayster is proper to that purpose.
whiche sayd he that I shalle kyse take and holde
þym / for he is that I shoulde deluyer you / suche as
resemblable wordes sayth the wold to the deuyll
for he that the wold clappeth and kyseth and lyc-
keth vpe in greate honoure he betrapeth & yeueth
them in to the handes of ther greate enemye the de-
uyll. **W**herefore thou onghest well to note that
in this wold there is noo suertye ne trouthe / for
as sayth saynt Jeromie the moste greate and ma-
nyfeste sygne of dampnacionis to hane and folow
in this corporall lyfe the plasutes / the spo:ts and
felycytes therof and to be blyoued of the wold.
For he erreth and fargoth out of the way of Just-
þice / that by ryches and deluytes entwyleth þy tople-
ase the wold. **T**hirdely the wylle withdraweth
þym frōme that place where he weneth there
be petell certaynly loo is the wold a place ryght
perlyous / which is called a **H**ee as sayth the spal-
myst / the wold is a greate se spacyous / of the whi-
che as sayth saynt Barnarde the dyfficulte of pas-
sage / and the moltytude of passers pouerþ doun-
gyer as in the see of marcell of theyr br. iii. shyp-
pes one scarslye can passe wout petell. So is it of
the **H**ee of this wold / of. iii. soules one amonge

them wþt Payne cometh to saluacion. This worlde is lyke the diluine where fe we folkis be sauad i respecte of thē that puryshe. It is as the founres of Babylon embraced with the fyre of hell/ wherefore aboue all thyngē man ought to dzedē & flee it for by the wynde of in a lytell worde / man is embraced to the fyre of Ice/ And for the beholdyng of one woman is embraced with the fyre of lechery/ and for the beholdyng of one precyous Juell is embraced with the fyre of couetous concupyscence.

If outhly we see by experience that man gladly withdraweth and departeth from hym that desy-
teth hym / and pryncipally frome his Capytall Ennuye. And oure Capytall Ennuye the deuyll
Pryne of the worlde that nyght and daye many-
seth our deth frume whome withdrawe vs when
we forsakethe worlde. And for soo moche sayth
Ecclesiasticis in the ix. Chappytour hold the al wa-
ye facre frome a man that hath power to flee the
bythe whiche man is vnder stāde the deuyll/ that
man is overcōme by as sayth saynt Mathe we in
his. xiij chappytour luche thi yes be done by þeuyll
man vnderstandynge the deuyll our goostly enmy
for whiche cause aboue sayd/ we ought to kno we
& vnderstande that the souerayne remedy to ouer-
come the worlde is to flee and departe there with/
And to this purpose we rede in the lyfe of fader s/
þsaynt Agryme be yng resydunt & dwellyng i the
palace of the Emperoure/made his Dryson to god
saynge lord I pray the addresse me in the way of

helth/in the whiche Drysō makynge came to h̄y
a boyce:saynge/ Agrym fle the worlde and þ men
therof: & thou shalte be sauēd/ And anon after the
hooly man wente in to a deuoute Relygyon/ in þ
whiche place he prayed semblaby as he had don a
fore/lorde addresse & shew to me the waye of helth
And agayne a boyce answēred hym: agayne fle o
uercome/kepe sylēce/ & rest the/ These be the rotes
to fle syne/by the fle yngē:is ouercome the cōcupis
sence of the fleshe/by kepyng sylēce:is ouercome
pryde/by rest & sealyngē the loue and desyres of þ
worlde:couetyse/& auarycye is ouercome. Item I
sodor she weth vs i thiſ man to dysprayeþ world
þf thou wylte lyue i rest:take awaye & put frō the
all thynges þ maye noye: or take frō the:thy good
purpse/be come to the world as dede/& so þ worl
de to the nother care for the glory of the world mo
re then thou were deed/dysprayse i thy lyf:the thi
gis þ thou mayst not haue after thy deth/ of thiſ
mater speketh last Jerōe in thiſ wyle/o lyfe of the
worlde:not lyfe but deth/a lyfe false & deceyuale
a life myrtle & nedled with distres/a lyfe shadow
ed with lyes/nowe as a fresshe flowre: and anon
drye/a lyfe fragyle & caduke / O lyfe myserable to
the true lyfe contrary/þ the more he groweth:the
more he myn ysshethe/the more he goeth forthe/The
nygher is the deth.O lyfe full of snates. ¶ Howe
many hast thou in thiſ worlde:of myserable men:
taken and wrappēd in thy lases/howe many hast
thou ledde and dayly leadeth:in to the tourmentes

infernall. ho we moche is he blesyd that may kne-
we thi sotelties moche more is he blessed that hath
nocure of the and disprayseth thy blandysshing &
right blyssed ought he to be called that is deprived
from the saint Augustyne saith the woldc cryeth
I shall faile the at nedē & thy fleshe cryeth I shall
fall all to corruption Nowe aduyse the mysterable
syn: whiche thou wylt folowe Alas right dere frē
de if this thing before said moue the not to dispise
and condempne the woldc herken the speakeynge.
of saint Barnard to them that loueth this sorowfull
woldc / sorowe / Payne / and / trauayll / be to them to
the whiche is payred the mete of wormes / labou-
re / flames of fyre / thurst / cotynuall wepynge / and
gnashynge of teith. And also þ horrible face and
loke of deuillis And sorowe may be sayd to them: þ
be in that perpetuall tourment where deth is desti-
ted night and day and never shall come for cursed
synners in that tourment demaundeth deth / but /
dye shall they not for incessantly they shalbe tour-
mented in euerlasting horrour Nowe miserable
synners thinke ye nowe what sorowe and lamen-
tacions shalbe when the pore synners shalbe sepa-
rate and put out frome the company of the iuste peo-
ple / And when they shalbe geuen to the power of
deuillis and shall goo with hym to eternall. tour-
mente Deprived and departed from the glorie &
felicitie of paradise in sorowe and Payne perdura-
bly dwellynge in helle / where the fendis without
seasyng: ihall alwaye trauell & tourmente them

He that thus shalbe tormented: shall never dye but
ever lyue without hope or mercy and for more aug-
mentacyon of sorow: the dampned shall lyue with-
out deth and dye without beyng consumed wher-
fore it is to be noted what Isodore saythe / yf thou
haue the Wyte of Salam or the strength of Samp-
son: the tyme and longe lyfe that Enechadde: the
myght of tholome: the ryches of Cresie. What my-
ghte all these profyte the at thy houre / whanne thy
synkyng infecte fleshe shalbe peuen to the Wor-
mes / and thy soule to hell. With the soule of the cur-
sed ryche man: there myserably to be tourmented
without ende. Item another thyng ought to mo-
ue and amonysshe the to flee and dyspyse þ worlde
that is to knowe: the shorte space and tyme of lyfe
and the houre of deth that to vs is vncertayne.
Wherfore sayth saint Gregory: the myserable ob-
stynate synners: do purchase and desire they: cursed
byce / vnder the shadoowe and hope of longe lyfe: &
the good and iuste: leauyng the gyltys of synne:
bycause they knowe and Juge in them selfe. The
shortenes and iuell whyle enduryng of this pre-
sent ryght myserable Worlde: Wherof speketh saint
Iamys i the. iiiit. chapyter of his canonique What
thyng he iis our lyfe: but a vapour lyghtly
apperynge: and anoon adinchyled and lost / And as
saynt Augustyne sayth: Howe shorte is the lyfe of
man frome his chyldehode vnto the decreped age
for yf a dam hadde lyued sithen the tyme god four-
med hym vnto this daye: and nowe dyed: What

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profyte shulde be to hym the lengthe of his lyfe.

For what is oure lyfe but the course to the deth
whiche maye not be letted / but it be houeth vs al-
waye to attende the houre: that our souetayne lor-
de and god hath lymytted / for in hym only is our
hourc certaynly determinyd / to the whiche purpo-
se saith Senec / frome daye to daye we shall dye /
for every daye is taken frome vs acertayne of our
lyfe. **O** my dere frende ys thou vseale consider
and loke vppon thy self geuyng hede to these wor-
des before written: and pseuerantly pyncte them /
in thine herte: thou shalt haue noo mynde to syng
any other songe: in this wretched woorlde: but oon
ly this I languyssh in myserie: and contynually
goo to my deathe: forgettynge the tyme of longe lyf
in this psent woorlde / for truly thou art deceyued &
thou hope of longe lyfe / And therby to posse de na-
my peres the temporall Joyes and delytis of this de-
ceyuable woorlde / not so my frende not so / for day-
ly thou seest the contrarie / & as the spalmyste saith
man is made semblable to vanitie: whiche lyght-
ly passeth and consumeth: as a shadowe.

Of the wayne Joye/might/dignite/
honours/and riches of the woorlde.



If thou woldे knowe what is the Joye
nighe/dignite/honours/and riches of
the woldē vnderstāde & herken the po-
phete Waruc in his thirde chapitour/ the which de-
maundeth in this maner/ where be the princes of
the people/that hadde seignorye and dominacion of
the bestis of therth/ and that played and disported
with the birdes of heue/ where be the men that ga-
dereth golde and siluer/ and affye them in thier tre
as our/ never satisfied with gettyng/ I wys they
be all passed and ded/ and discended in to hell/ and
other become in thier places/ whiche nowe Joye
and vse/ of Theyre goodes they lefte/ And where
be the greate clerk/ and the traitours/ or where be
the great dyuers in exesse and superaboundaunce
of meat/ or they that haue put their pleasure to no
risshe horseis/palfreis/ and suche other/ And where
be the popes/Emperours/kynges/dukes/princes/
Marques/Eres/Baronis/noble Burgeis/Mari-
chalis/laborers/ & folk ys of all estates/ they be all
in powder and rottemes/ and of the moste greate:
ther is noo more but a lytell memore vppon their
sepulcre/ In lkes conteyned/ but goo see in their se-
pulcres and tombes/ and loke and thou canst well
knowe/ and truly Juge/ whiche is thy mayster/ &
whiche is the berlet/ whiche bones be of the pore:
and whiche be of the riche/ deutde yf thou may: the
laborer frome the kinge/ the feble frome the strōg/
the faire/ frome the foule/ and deformed/ Nowe cer-
tainly it is well to be understande that this wor-

þelp Joye. What that ever may come of it, is to be
fled. fyoste for it is ryght byle of condrycions. Ses
condely for it is ryght falle of pronycle. Thyrdey
for it is ryght scaple / and bayne in enduryng.
Fourthly for þ retrybucion is ryght cursed & daps-
nable. I saye then fyrt that þ Joye of the worlde
is to be fledde, for so moche that of his nature, it is
ryght byle and detestable. Wherol it is wixten in þ
fyrt boke of Machabe⁹ in the seconde chappitour,
the Joye of the Worlde is dunge, Wormes, & cor-
rupcion, whiche this daye is lyftie up and set on
hyghe, and to morow or nochynge shall be founde.
Beholde then amonge all thynges, what is more
detestable then dunge, & amonge the beestes more
byle then þ wormes, & thou shalte saye that þ Joy
of the worlde is none other thyng, but dunge and
wormes. Whiche ought to be withstande and dys-
prayed of men. The Joye of the Worlde also is as
the rotent woode of the whiche the phylosopher tes-
teth, & therperiance appreueþ, for on the nyght
is shyneth, and is pleasaunt, & on the day, it appe-
reth rotten and noughe, what other thyng is a
man full of: bayne glori, þ in hym selfe taketh lus
the pleasure, is but onely a lyght & clerenes faynte
and deceyuablie. Whiche the eyen of the poore crea-
tures, that be weeke, feble, and lekely Jugeþ by
holdyng outwardly, to be the tture Joye of felici-
te. But whan the pyrous daye of Jugement
shall come, In the whiche almyghty god shall illus-
myne the hydde and secrete thynges that no we be

Myȝ of golde.

F.J.

in darkenes / and shall declare and open the count
sayll of herres / then they that nowe seme and ap-
peare gloriouse / shall then appere foulie / and full
of rotteness / and of all people cast out and refused /
as synkyng and abhomynable.

For suche folkes that hathe þ ryches and puys-
launce of the Worlde / be semblable to a batte / that
in the nyght syeth and shyneth / and in the daye wi-
daweth / and hideth him / and appereth al blacke /
Alas yf these poore and myserable people that in
theyr wapne ryches puttereth theyr glorie / whiche
here after shall retourne in to dust / with synchyning
of theyr fleshe / & nowe in this myserable Worlde
by dygnite and greate power be exalted / Wherby
they oppresse and ouercome the poore / Whose pyp-
pe shall shortly be spoaged by cruell deth / then ap-
perynge blacke and rotten / Confydre well these
thynges be foresayd.

In can not thynke but they Worlde condempne
and haue in abomination the temporall glory of
the Worlde / seynge and consyderynge the open yon
of saynt Jerome / that saych it is impossibele that
man in this Worlde and in the other shall appere
gloriouse / **F**or the seconde we ought to see
and leauie the glorie of the Worlde / for it is ryght
fayle / and never assured ne conformed in stabylite /
but false & defectiue / as is clē smoke or vapoure
and odour of the floure / **T**he smoke is of that
nature that the more it procedeth in hygh hō so mo-
che it mynesheth of his physaunce and substancie

cc. ¶ In so moche that fyndably in mountynge son
hyghe it consumeth and vanissheth. ¶ The floure
semblably whiche hathe greate odour: and for a
lytell shorte tyme in sauoure and colore noble and
pleasaunce by a lytell wynde or heate of the sonne:
it is deed & dryed, & leaseth bothe sauour, couloure
& odour. So is þe Joye of this Woorlde as wryteth
Iaye in the iiiij. Chapitour, all thynges that god
hathe created in fleshe is as the hape, and all the
glorye of the fleshe is as the floures of the same;
the hay be cometh drye, and leaseth his colour and
floure, soo is the glorye of the Woorlde wayne, and
instructuous, lyght and transitorye. ¶
¶ And soo be they that louen the worlde, as the
hay soone drye & dead, anone as they be come out
of the erthe. ¶ Wherfore sayth ecclesiastic, all tem-
porall myghtes, all corporall lyfe is this daye dus-
trynge: and on þe morowe dede, and at an ende. ¶ Be-
holde where is nowe the glorie of kynge assuryes
whiche behelde vnder his seignurye and dominia-
tion: the nombre of. xx vi. prouynces. Where is the
glorye of kynge Alexandre, that put all þe erthe vnder
his subiection, & obeyaunce: so as it is wryten
in the fystre of machabeus. Where is nowe the glo-
rye of all his empere or frealmes: that he put vnder
his obeyaunce. Where be þe prynces whiche had
dominacion on þe hostes of cherche: be they not all
passed: as welche pylgrymes as the hostes of all
hostes: what was they contynuaunce: but shortly
gone and soleynly departed in the space of one day.

M. y. of gol.

f. iij.

CThey haue in banyte passed they dayes / and
they yeres / in a shorte season / and lyke Wyse in ba-
nyte they be departed & banished and none is aby-
dyng / for it is comon to all thynges crete to dye / &
deth is of suche condicione that it beholdeth nether
honoure / ne riches / but is so cruell that it spareth
none his course / and lame by all þ Worlde is so com-
mon / and egall / that it spareth no more the Empe-
tour / kyng / or grete estate / than it dothe þ moost
caytife / or poore creature / for not withstandyng
that ther yche & myghty is nowylshed in this worl-
de with delicioues metes / folowynge his voluptuous
pleasures / by þ Whiche his soule is defouled /
in thende he shall bere no more with hym then the
moost poore . **C**Ther delyþ the glory of the Worlde
is to be flesde / for it is ryght false and deceyvable /
& holdeth to none his promys / not withstandyng
that it may not greue any man one moment or spa-
ce of tyme / yet it promysyth manscerty of hymselfe / be-
holde who maye compare with hymghe Alexandeर /
and with the glorye that he had in the Worlde he
lost never batayll / but often ouercame greate mul-
titude of his ennynges / he besieged never Cyte but
he wan it / there was no pouere but he subbredit /
to his domynacion / yet not withstandyng all his
myght / at the houre that he had went to haue rai-
led & governed all þ Worlde in peace / by a lytel be-
nom he was constrained to dye / & so departe / and
leue all that Worldeley glorie / wherfore man doest
thou folowe the Joye of this Worlde / that in them

de maye not sououre the / of þ Whiche sayth Peter
blesense in a pystell / the false deceyuabla gloriye of
the woldē abuseth and deceyueth his louers. For
What so euer he promyseth for the tyme to come: or
What so euer he pretendeth for the tyme present: is
thyngē of nought / soden & passable as water ryng
nyngē. Fourthly the gloriye of the woldē is to be dis
spysed and fled: for it is ryght cursed / & of euyll res
tribucion / It ledeth a man to no Joye but to all
payne / & confusyon / of the Whiche thyngē speketh
Osey in the. iiiij. chappytour / sayenge the Joye of þ
woldē shall tourne to blame and confusyon / þ puys
launce in to debilitē / the Wysdome in to folye / the
loue and delectacion: in to tribulacion and payne,
for by Juste mesure & qantite for the gylte / shall be
in the ende payne equiuolant / Wherof saynt Ieros
me speketh in this maner to them that loueth the
glory of the Woldē: sozo We and mystry be to you
that wyl haste to goo to the Joye of heuen: by the
waye of youre rychesse. For it is a lyghter thyngē
for a camell to passe the hole of a nedyll: ye thenne
aryche man to entre to the realme of heuen. And
for a more grete probacyon he saythe / note not my
wordes: but the wordes of Jesu chrysþ / that sayth
the heuen / and the erthe / shall passe and take ende:
but my wordes shall euer be true: ferme: & stable.
Therefore Wake and wepe ye miserable synners/
unstablesshed with the wynde of inconstaunte for
tune / that confoundeth & dispiseth other / ye beders
ked and blynded with goodes of vanyte: and with

Mry of gol.

F. iij.

dygnynches: that ye haue fraudently and malycy-
ously: gotten in the Worlde. The terme of your lyfe
shall be perauenture this nyght: kytte & broken,
your soule in hell without ende & Without terme:
in þ intollerable and myserable tourmentes/for as
ye haue not bene with þ good men/contynuall hel-
pynge in laboure ne suffered them to lyue by theyr
laboure/but of your myght hathe diffouled and ex-
torted them: so shall ye not onely be in tourment w/
men/but perpetually w/ all the deuyllies in hell
and so moche more as ye haue hadde Joye & gla-
nes: so moche more in hell shall be preparyed youre
greue and Payne/and more shall I saye you our sa-
uyour & redemer Jesu chyrsche chace in this Worlde
xii. Appostelles / of the whiche there was of noble
lynage but onely one/whiche was saynt Barthel-
me we/and one ryche:that was Mathewe/ & all þ
other were pore fishers/lvynge in Payne and tra-
uell of theyr bodyes. ¶ Now lich it so is: that god
is iuste and true:and all thynges procedyng of his
mouthe is pure trouth/verayly I thynke w/grete
payne amonge all the Nobles/ and ryche of this
Worlde one myght be founde conuenable and wox-
thy to helthfull eleccyon/but ynough he maye be foun-
de:that be propre and conuenable/to the seruyce of
dampnacyon. ¶ And for a lytell Whyle beyng in
hell they shall receyue theyr salarye/ and yf by ad-
uenture:ony derke or blinden frome þ true lyghte:
Wolde haue meruayll: and questyon of this Wor-
des: I sholde answe in this maner/Whether we

believe that for one deedly synne a man shall be
dampned: if he dye therin is to be answerd so it is
CWherby it is to be coeluded that these thynges
consydered amonge an hundred thousande with
peyne one hundreth maye be sauued. In other questy-
on is this What is the ryche with all his delytes &
pleasures. Truely none other thyng: but a vessell
full of synne/replete w pyde/lechery & coueytous
pyncypally to þ ryche myghty & noble: reygneheth
many tymes all synne and malediccyons. And they
ought to be callid theues / for violently they robbe
and steale frome the poore: theyz salarye / and de-
souleth and putteth to dedh them: that they ought
to susteyne and nozyslhe with the goodes that als
myghty god hath gyuen to sustayne the poore / cer-
tainly þ myscheuous and meserable synners that
in theyz onely richesses taketh theyz felicite/ought
to gyue to the poore and in large them: with the su-
perfluous goodes that they put in theyz clothynge
and theyz araye. **C**They take it to theym selfe: to
theyz ruen and dampnable confusyon. But alas
they se the poore members of Iesu chryste naked / &
dispurued: dyenge for hungrye: and thyste / & ther-
fore they forse not / but alwaye put theyz treasure
frome the poore / that is to wyte: the superfluyte
and superaboundaunce of theyz ryches in sum-
ptuous edifyenge of greate palaces / that maye be
pleasure to þ syght of mortal men / to beholde: pre-
payrynge greate diners: the riche to the riche / furs-
nyslynge theyz dysshes full of dyuers meates / &

ſyllynge theyr bellyes: & theyr caren bodyes: with
the delytes of the Worlde hauyng no pyte mercy:
nor compasyon: of the pooze that they ſe dye dayly
for hungryre & thyſte. O miserable creature What
other thyngeſ is it then synne: ſuche a dampnable
lyfe conſydre then: that as lone as the belly is fyſ
led with haboudaunce of meeteſ / þ falſe dampnable
lecherye is preſented at the gate / to drawe the
to eternall dethe / what woldēſt thou that I ſayde
moze of ſuche folkeſ / that in the honour and riches
of thiſ worlde: thiſ paſſeth theyr dayeſ / certaynly
all the tunges of mortall men: can not ſaye nor
determyne the enorme euyllies / and synneſ þ they
commyte. For they be thynke them not of god: ne
of the dethe / but yf it be by aduenture / in theyr ſleepe
ſlepyng / or drempyng.

Cauerly he lyghtiſ falleth in synne: that thyn
keth not hym ſelue mortall / and knoweth not god
to be hiſ Juge / to moche an ignorantie foole / is
he: that of theſe thingeſ haue no mynde / and feleth
not thiſ lyghte temptacyons / ſettynge noughe by
theym / and for to ſaye the trouthe / I beleue that
yf they had perfyght knowlegynge of god theyr
creatoure: and kneſtwe theym ſelue to be mortalle:
they ſhoulde not ſo offend god by synne: at the leſt
ſo boldely and ſoo greuously. **A**las what doeth
ſuche synners in the chyrche / and places of deuocyon:
certainly they goo full fynfully to ſe and beſ
holde the beautye of women / When they oughte
to thynke of god and ſaluacyon of theyr loule.

¶ Theyr thoughtes is howe they maye sable hys
sonthe see, for to geder and assemble treasons and
wouldyn ryches for them, and for theyr thidz and
thrybbyng also howe they maye apparell and clo-
thes theyr bodyes / with precyous clothynge to the
woulde moost pleasaunt / & how they may make hy-
mese playes & tourmentes / wiche other dysposi-
tes / and dylycate meeteys / to get and purchase the
fauour of women / to acceptably shew their concupyscunce
of theyr cursed fleshely desyses. ¶ O poore miserable
and cursed synters / ye be to yghor aunte / What do
ye / alas ye dystroye your bodyes / before etheryng
of youre dayes / and putte your soules to mortall
dythe / ¶ Wherof thy nke yecomith so many soden
kernes / but of so mocht gretch a boundant e and
myssle of asyres and dyntes / with the cursed des-
testable frequentaciō of women / ye thynde to play
you with god / and abuse your selfe / ye forget that
the soule shalde obey to the bodye / and in so doyng
ye dystroye soule and body / before etheryng / And
halytell choyse rymer / Hymes and songes here
is dehoueth you astred / to lanygure in it / shall tour-
ment / & wepyng / for hout mylde deuote y erate ye
ache pol / With dyntes halentes / in doctran of all
kynges of them / to thendre that yond noblenes be
lyfed / and charis mettallun in honoure exalte
you / and in hell thame and confusyon / ye shall be
ue / wherel shall be then your greate dyntes of desy-
re and pectuous meeteys / y mynes of aromatyke
and conuented with deuotes speees / rase noble and

ye shall be dronken: for after your deth ye may m
more doo so but ye shall brein hell with þ cursed ry
þe chas so mylyngis in his deytes & then aray
þur ons shoppes of water for to quenche his heate
and omnyght hat haue it / doctyll merkes and sown
þe sides of good werkes in corruptyon: and in so
comys cursones / ye shall gader your sede at the
day of Judgetent when it shall be sayd to you cur
sor syntis go to the eternall byre of dampnacyon
which is roþ deylis to his folks made redy. Has
herre more harde then is the stone / Wolde þ abyde
that daie so terryble and so horible: in the whiche
þ halfe not oþer yelde accompte of thy lecherous
cloþynges / dightenes / & of euyl spent tyme: holde
þou hast yued & but with that it shall behoue the
to þesdþ accompte of every waine word. O misse
rable spuer Why doest thou not amende the. Wher
fore taruell thou frome daye to daye to tourne þ to
god / why doest thou not repente þyn euyl dedes /
thy deth is nigh þ daye and nyght is aboue to
mettþowether. Then evill is as myght to take &
receyue the. Thy ryches shall sayle the at nede / the
wormes abydeþ thy flise / & that thou so dery
hathe mysshew / for to deliue me signa los it bith
tyme that after the daye of Judgetent it be conio
ned to þ soule / that they may assytre to gyther at
mali parys. O aduisid creature þ sechest & hopest
to hindeþ þ vanties of this woorlde Joy / dysposi
te / & infynite ryches / & they benone / but a þ wylle
synde Joy & perpetuall felicitas alþemudigently to

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liche þ blyssed realme of heuyn / for thereto thou shal ha
fnde infynyte Joye / The whiche never Joy saue
þ eare euer herde / nor herre of man can comprehendre
or thynke / the Joye prepared for the louers of al
myghty god. Now leue then these baynethynge
þ in so shorte space be gone / to thende that þ mayst
haue in possessyon the goodes & fellice of the Joy
eternall. **C**allas what shall be of them that neys
ther for the loue of god / the drede of derthe / nor the
tumentes of hell / Wyll leue they synnes / but be
þ oþerfull and dyspleasunt / When they may / not
haue theyr cursed pleasures at theyr wyl / and þe
þoþe whiche is so grete dyspleasure folgud. **O**. **E**. **I**
Coþe wretched folkies / for oþer oþer oþer shal
be too you / that laugh and reþope you / in this
þowþerfull woorlde / for after in anguylshere / how so
full weþynge / þe shall haue eternall torment / restle
þe aþ tell / implore your dayres / full the meaſure
of your mysetyes & malices / so þe indignacion
of god shall come vpon you / be deuict in this lytell
time / in blynging your outtaidous playres / daunces /
þionkenes / leþynge þeþre baynle þasse / assyblinge
þe to your chyldeþ honouris / ryches / myghtis & pos
wers / augmetynge your noblesse & renowme / to the
imþ your chyldeþ may folowe your lyfe & þe you
þpetually be dappned. But þer auenture soms may
saye that god is þenygne and mytfull / and recy
þe to receyue all þynges / that to hym wold entene / I
confesse it to be true / & not onely þenygne / but more
þenygne / þen ony manþynke / & þoonerþ alþeþ

tolde) turcheth so hym. Mas is not god ryght besyngne/ that endureth so many Inuryes/ and suffreth/ and geueth space and tyme/ to the synners to amende and correcte them self/ but of one thynge I wyl assure the/ in that god is pteous and mercyfull/ and sufferinge of the synner/ as moche is he iust in punysshynge the evill & iniquites/ yet agayne it maye be sayd/ that a man whiche hath by longe space of tymelyued/ and in his dayes hath done no good dede/ and psony he haue doone/ it hathc ben veray hitell altho in y' attyle of dethe he shall taske on alhewe & shal lopt ayne pardon of his mylde des. O swiphe and wayne cogytacyon of man/ cursed and daishnable hope/ that so Wolde abyde to conuict hym to god at that daungerous nede/ for among a hundreth thousande men/ that ledeth such a cursyng life/ it shall be harde to fynde one that at that tyme sal lethe to god for mercy or pardon.
O lord what gyfte/ What grace/ What mercy may man take of god/ engendred & nourished in symone/ ne neverlyued/ after the lawes of god/ he never kned me wolt chere spake of hym/ ne y euer wolt do knowleige his owne syne/ ne wohat it is to do penance/ but yf he bawde it in sleppnge/ What graces myght that man aske of god so knytte and drowned in seuler besynesse/ the whiche incessantly thynketh What payne it is to leue and forsake his chylde/ on the one parte/ to haue sedenes constrepnes/ and oppresston yf other parte/ ther ryches & temporal goodes that he beholdeth and must leue

to the worlde / what so so we what he upys maye
soche that harte / when he seeth yf all goodis remayn
þo all he is perpetually deþyued / & they maye not
socoure hym at nede / bayne / & lytell audour shall
be to hym then / tak yng of penaunce / for yf he hoped
of helth he wolde notte aske pardon / and to make a
brete conclusyon / he that in his yowþydé nott shan
me to offende god / in thende he shall nott deserue to
haue indulgence of god / what penaunce may it be
to man that takethit when he seeth to haue nomo
dayes in this worlde / And yf he shulde parchanse
he worse then he was before / And in effecte / when
he knoweth the dayes and tyme of his lyfe at a en
þe then / yf he alþe mercy of god to do penaunce
and after the retournige to helth of body he shuld
be worse of luyng / for truly as layth saynt Ieronim
me / I holde and affirme and by many experyencis
it is to be knownen that theym whose lyfe in this
worlde hath alway ben euyll / can nott be a good en
þe / whiche feared not to synne / but alwaye leuyd
after the concupyscence / & pleasure of this worlde
for the whiche ryght dere frende consyder in thy
harte theys thyngis besored / condempne and di
mayse the worlde with the bayne ioye / and decey
vable reiyses / for thonoure of hym / that is aboue
all thyngis Alas what profyte may be to man the
wynnyng of all the Worlde / & after to suffer god
þo / & distrucciþ of his soule remeber the that thou
aue man and that thonour of the worlde is the be
ray lettrynge of grace and that worse is : it is the
Myȝtcur of golde.

G.I.

hole of eternall helth where haue we rede of any
puttige they delytes in the wold hece that hathe
entered th euerlastynge ioye O hows falce & bat-
ne is the ioye of this wold whiche men so great-
ly despyeth & they never leche for þ greate ioye of
heuen þ cometh only of god þf man wolde be ffer-
red above other & haue ouer them domynacyon &
seignore Is not he lyke to Lucyfer þ sayd I shall
put my seare in the north & I shall be lyke to hym
that is most high then loke thou proude man to
hym that woulde haue hadde that hyghe estate
which for his pryde was cast in to eternall tuyne
Therefore sayth sait Augustyne he is well blisid
& happy þ putteth his only desyre i the helvety ioye
And reioyseth not hym self in prospite of this wor-
ld nor other in aduersitee is shamed or abashed he
þ thynteth that no thyng i this wold is to be lo-
ued seereth lycell to lose & forsake þ goodis & pse-
ritis of this wold for godis sake the ioye of this
wold is none other but as a blast of wide passing
by the eares of man wherfore myseable sinner be
holde ho we thou arte blynded þf thou desyre this
worldly ioye for as sayth saynt Anselme thou
mayst not be in worldly honour wout payne & la-
bour Thow mayst not be in prelacie without en-
uye & troubl in honour & hygh digneite with-
out dayn glori & therfore if thou wylte withsta-
nde the daunger & perill to the whiche thou runnest
in despisyng e parall honour & ioye of the wold
without doubt it is necessary to the coleauie ffe

and renounce the miserable banites of the same.

Chowe men ought alway to attende
and dreade deth.



Remembre the often p-
deeth folo-
weth the g-
tarieth note | for it is
written i Ecclesiasticus
þ moche is it þfitable
to þ heilth of man for to
haue constreynytion &
mynde of deth whiche
is declarede i dyuerse
placys of holy scripture
þ wherof þ sayd Eccle-
siasticus saith to þ same purpose | Remembre & remembre
the laste thing; that is to saye deth the Joys of pa-
radise and the Payne of hell and thou shal never
comynte synne to thy dampnacion | And to this
purpose sayth saynt Barnarde the most souerayn
ne felicite; is contynually to thyngke of deth | for that
man that berythe with hym the remorse of consci-
ence and the often thinkyng of deeth: shall never
doo synne to be dampned for | and Saynt Augu-
styne consermyng the same; sayth; that there is no
thyng that so moche reuoketh synne froman: as
ofte to thyngke that he must nedes dye | for it makith
Myroure of golde.

G.ii.

men to make hym ready despite all baynes thinges /
and redy to accepte penaunce / for as saith saynte
Jerome he is greate sinner in all thinges / that thi-
keth all waye to dye / for he belpeth yrrite the co-
capiscence of his sen / that considerith howe soden-
ly he must leue all thingis in this worlde / to the
body / behind the concupiscence of the fleshe is pas-
sion / when he considerath that his body in one in-
frainte / shall be mannes meate / pride is despised /
when he considerith in his brete / that he that wylle
in this worlde be aboue other / in al ytell wchyle af-
ter / shall be put under the feete of all other / I wylde
that p[ri]nce and knyghtes wold understande and
consider / howe p[ro]vocallyt shall be houe theym to
leue their richesses / and the glorie of this world
to be borne and loyzed / in an olde fowle and stra-
nge sepulore / to bee in the erthe / to leue also their shap-
ynge and beautifull palaciis / for to entre into a se-
pulore horible / and decke full of stynke & contum-
blon / bogey of all Joye / and riches / and full of thre-
ty / hauyng neyther children ne louyng seruaun-
tis / ¶ Where thenne shall be the pompe
and priode that yme passed wþ the multitude of
retualants / that combed them / or their riche app-
ayng cloþinges / Certainly he marþaþe hadde
this worldly Joy / and ful weþ insilice this day
tomorrow maye be in his sepulcre / sorously gna-
we[n] and eten of wormes / wherof spekith þe In-
nocent in this maner / my breþerne understande
a beholde / ye see aman not longe a goode pupage in

his house noble ryche and myghty and sodenly po-
te and naked frome all goodis in his sepulcre / He
that so moche hathe hadde tryumph and honour
in his hall and palace / lyeth nowe dysformed vnder
a combe / He þ was accustomed with delicio us
meates and drynkis in his plour / is nowe eten &
cumbered with wormes in his sepulcre / And lyke
to this purpose writheth peter damyan / spekyng
of þ memorie of dethe in a pistole that he sente to a
Countesse / O almyghty god how meruellous is
it to remembre and thynde on the hytter sorowe &
drede that the pore synfull soule suffayneth and
suffereth / when it seeth & knoweth that the worlde
shall fayle & that the flesshē shall be departed
frome it / How sharpe & bytyng pyncynges /
shall then tournement the soule / whenne it reme-
bryth the synnes þ it hath cōmited in this world
brekyng the commandementis of god / and by
neglygence hath leste to accumplysshē the / It plat-
neth and wepeth the tyme taken in usyng / whys-
she was graunted and yeuen to hym to do penau-
ce / dredyng the strayghte vengeance of Iuge-
mente vnuocable that he feeth apere / It is con-
fesseynid to leaue the body / thenne woulde he ma-
ke amendis for the faultis of the tyme passed but
it shall not be harde / It beholdeth hac warde the ty-
me of mortall lyfe passed and gone / it semeth hym
but a lytell waye a soden course / and a lyght passa-
ge / Then he wepeth for that he hathe loste in soo
lytell and shorte tyme / the loue of all sayntis / and
The myroure of golde.

S. iii.

For soo lytell transitory Joye/hath loste the swete
Joye and glorie perpetuall/and hath shame that
he hath obeyed to that carven body/whiche is the
meate of wormes/whiche soule shulde haue bene
presented in the company of aungellis wher he co-
sydereth at that houre the ryches of mortall men
by the whiche they be put to perdition/he wespith
and in hym selfe is utterly confounded/for þ losse
of the soueraygne clerenes in heuen/he knoweth
That which he loued in this worlde is but derke
nesse/At that houre and that sorowfull contempla-
cyon/the Iyen begynne to metayle and for feare
tourne in the hede. ¶ The breste begynneth to
tremble and to beate/The throte is horole/and the
brethe shorte/The tethe become blacke/The lipp-
pys & the mouthe dedly and pale and all the mem-
bres be shronke to gyther/And the baynes of the
herete breketh for sorow/And the foresayd sygnes
shall be neyghbours doynges secynte to dethe.
¶ There shall be present the horrable & euyll syn-
nes/The false thoughtes and vnlawfull desires
The ydell wordes that hathe be spoken/shall not
be absēt/but redy to bere byter witnesse agaynst
the doer of them/there shall all thynges be made
open and knowen/where noo creature shall fleel
but straughtely gyue attendaunce/the horrable and
fearefull compayne of deuylls/shall there be pre-
sent. ¶ And also the blesyd compayne of aungels
to thentent that every creature shall be rewardid
accordyng to theyz demearitis For yf the soule be

founde without synne/ the holy company of aum-
gell/ shall reprelente before god/ with great me-
lodye & I were songe / neuer to depe frome glorie.
Cand on the contrarie pte/ if it be founde in syn-
ne/ the blackenes and feresfulnes of deuylls/ano-
ne with intollerable fere/ shall stryke and smyght
the tely soule/ with so greate violence/ that it shall
be thowen downe & compelle to departe out frome
the body of myserable fleshe. Then goth the soule
aboute to every membre of the body/ fyrst to the lipp-
pis. To whome þ lippes dothe saye: O soule what
wylt thou do/ It answeþ the saynge/ I must depe
and goo out of this body/ þ lippes gemythan/ we-
re saynge/ thou came not into the body by vs/ nor
by vs shall goout/ Then the tely soule gothe to the
eares and to the noseþ ylles & they make answeþ we-
re to it in lyke wylle/ Afterward it goth to the Jen
By whome it entred in to the bodye/ and bype too
the crowne of the heade. And lokynge aboute hy-
ther & theder/ it taketh greate thought if it be dāp-
ped/ saynge unto it selfe. Do I curled soule of the
excōitate/ these/ and adulterer/ fornicator/ piurer/
extortioner. And anone it loketh aboute and seeth
the vesture whiche it had at the fonte of baptisme
whicht & vndefyled/ and now blacker then þyt-
che/ with a greate boyce it cryeth & wepit/ saying
alas alas who hath chaunged my vesture/ which
was so faire & precious whicht the sno'we clerer
then crystall/ At this sorowfull clamour apereth
unto hym the deuell þ to his/ hathe guyded and go-

uerayd hym sayngs in this manere. ¶ O my soule
and my louer maruell the not for I am I that
hathe made redy to the this clothynge take com-
forte to the for thou arte not alone but accompanied
with the moost parte of the wrold. ¶ Then saith
the sorowfull soule what arte thou that speketh to
me The deuyll shall ans were I haue tolde the I
am he that hathe made redy this clothynge to the
I haue shewyd my lyfe to the in the wrold.
¶ Thou hast obeyed and beleued me in all thyng-
es and with me laboured Thou hast done and
accomplyshed all my coulasynges And therfore thou
shall come and abyde with me in the realme whe-
re is and shalbe eternall syge sozwe without ioy
hungre without meat hurste without dynke
derkenes without lyght puttyfacyō and stynke
without any good odoure or smell sozwe with-
out conforte waylynge without remedy wepyng
without ende noyes sprecous clamacyōs with-
out silence howlynge without ioy or reste brynnin-
ge sise without any quenchyng wynde without
tranquylte colde without a tempaunce or mene
heate without ende and all euyll without hope of
good And therfore my frende ryse thou and come
with me se here the Aungelis of hell þ cometh to
mete the and shal syng ryght bytter songis of so-
wole and hewyness And thenne on the other parte
shall appere the good Aungell to whome he was
comittied by god And he shall saye in this manere
blesched & happy be they in this wrold that fleeth

And worth standeth this right loule and cursed clo-
thinge or garnet! O cursed soule of the deuyll! O
unhappy creature! þat almighty god is cursed I
in this woorlde haue dwelled with the & thou hast
not seen me I haue taught the and thou woldeste
not understand me I haue yeuen the counsayll:
and thou woldest not heare me. ¶ And therefore go
into the handes of the deuilles into the plate of y
petuall tourmente whiche is preparyed and made
ready for the for thy cursed workes: thou art nowe
condemned! Alas who may thinke on deuyll the
byter company of deyylles! waytinge with sor-
eweyslyng on eacty part and beringe dark and
spedes of hell. By the whiche: the poore cursed soule
is taken & ledde with great sorowe to tourmentis
sayng to hym! O sorowfull ioytis how prode hast
thou been yll nowe: ho we viciously haste thou ly-
ned with horre ryche and pretious habittis haste
thou been in the woorlde nōe sape vnde vs / wher-
fore haste not thou now thy dillious meat / why
art thou not clothed with riche clothynge / wher-
fore haste thou not nowe care and thought of thy
riches / wherfore comforcis thou not the wohh thy
wyfe chilidren and fréndis / wherfore spekkesthe not
with them / And after this wodes the sorowfull
soule with weepinge and lamentacionis: durchþ the
body sayng in this maner! O temple of the deuyll!
¶ Thy cursed workes and operacion hath pollu-
tes and fildone! O cursed let th: O habitaciō of Is-
thanas! Risse vp and come wch me to chende that

thou mayst see the place of tourmentis: that by the
to me is made redy i the whiche I shall be with-
oute reste tylle the daye of Jugemente, and after
that daye: thou shalte be with me in eternall dam-
panaciō. Cursed be thyne Iyen that wolde not see
the lyght of trouth, and the way of Justice of god
Cursed be thine eares that wolde not here the vo-
des of etnall lyfe, Cursed be thy nose thible s that
wolde not receyue the odour of holy hertues, Cus-
sed be thy lyppe s and thy tounge: that wolde note
taste the Joye and eternall gloriye, that wolde not
open the doore of praysyng: to thonour and exalta-
cion of theyr creator, Cursed be thyne handis for
by theym: almos hathe not been yeuen and presen-
ted to the poore, Cursed be the inwardre partis of
thy harte: whiche hathe in this woorlde yeuen and
brought forthe many false and evyll counsayles,
Cursed be thy feete: that of the churche of god ha-
the not bysited the patches and steppes, Cursed be
all thy membris: whiche never desyred celest pall
Joyes, Cursed be thy wokes: whiche hathe ta-
ken, chose, and excepted: the euerlastynge tourmen-
tis, Beholde my dore frende: of howe greate pa-
cell thou myghtest del yuer the, a howe greate se-
are thou myghtest flee: if in this woorlde thou be-
fearefull and thinkynge of deth, Study to lyfe so-
in this woorlde: that at the houre of deth: thou may-
ste haue more cause to retysse thenne to drade, of
fear, let me nowe to dpe in thys woorlde: and dis-
mayse alle worldly thynges, to thende that thou

mayste halte the / with Ihesu cryste vnto Joye
Chaltes thy body with penaunce in this worlde
to thende that after thy deth thou mayst haue su-
te and perfyte hope of eternall lyf.

Co hō we happy is he and wylle / that takē the
thought and forseth hym self to lyue soō in this
lyfe / he that wylleth & desyreteth soō to be founde af-
ter his deth. **A**llas wroke thou and purchase
with all thy myght and powre / thy helthe / du tyn-
ge the tyme that thou hast space / for thou kno well
not whēnne thou shalte dye / nor what thou shalte
fynde after / haue no hope ne trusse to thy frendis
nor kynnesmen / for certaynly they wyl sooner
forgete the / thenne thou thyngest / þt thou haue not
nowe cure and remembraunce of thy selfe.

Cwho wyl haue it for the after thy deth / alas it
is moche better in this worlde to prouyde hastely
for thy nece slyees in doynge somme goode for thy
selfe / then to haue hope & abyde of the helpe or ayde
of other as lōge as thou hast space / assemble & ga-
ther togþher immortall ryches / by largel y peni-
ge of almos purches and get vnto the in this worl-
de / homynable frendes / that is to saye / the sayntes
of paradyse / to thende that by thy good & merytori-
cus workes / they may receyue the to the Joyes
celest pall / for as saynt Gregorye saþþe / we ought
dayly with weeping teares remember and haue
in mynde how the prynce of this worlde atte the
houre of our departyng wyl deuaunde or aske
of vs the accomptis of all our werkes / Sayure

Barnarde sayth / O my soule what maner of fare
and drede shall it be when it shall be houe the tale-
ue all maner of thynges of the whiche the prelce
was to the syght / No pouys / & the syght / syght agre-
able / and all alone left / Shalte thou goo and entre
to a reg yo bñkno wñ / & thou shalt see come agayn-
ste the monstres hugly / and abhomynable wñch
honest / who is he that shall come to socoure the at
that daye / of greate nenesse / ype / who shall kepe the
frome rampyng / lounis / prepayed fode and meale
Then maye nobody veue to the conforte ne conso-
lacyon / But other wylle it shall be of true and
iuste soules / for þ holy aungels shall come against
þe þim / the whiche shall constrapne and put abac-
ke the deuyllis / so that they shall not lette netrou-
ble the holy soules / And the same / vntaheuen
with Joye and melodye shall beare / Saynt Bar-
nard spekyng of the synfull soule / sayth / in this
manere / That at the oute gate or yssuyng of
the body / It bath dreade / feare / shame / and confu-
cyon / to the regarde of the grete Joye of god wher-
of is wryten in the spalmes that the deth of syn-
ners / is syght euyll / it is euyll in the lesinge of the
wold / It is wylle / at the departyng of sepera-
cyon of the soule and the body / And ther ye greuous
for the bytyng of the synkysnge / hermynd / And for
the greate heate and brenyng of everlast yngre fy-
re / And worse of all / is the losse and the seperacyo-
n of the syght of god / For whiche thysgis syght de-
re scende cosyder that deth cannot sayle nor be put-

backe the houre can not be knowen. And the tyme
of god or deyned : cannot be meued . And therfore
certaynly: When the assured lyfe is accepte in deuo
tion: the deth of þ ryghtwyse man is good. For. iij
thynges. Fyrste it is good for reste. It is better by
renewyng. And beste for the suernes and steds
fastnes therof.

¶ Of the Joyes of paradyse
and paynes of hell.



Tis wryten by saynt Paule in a pistole that
he sente to the corenthynes in the . v. chappys
Myrrour of gol.

H.J.

toure / that the eye of man hathe not seen : nor the
eere herde: or herte can thinke: the Joyes that our
lorde god hath & prepared to his frendes & louers.
O poore wretched & synfull soule gyue hede diligent
ly: what Joyes / howe greate Joyes / & howe ma-
ny they be: Whiche be prepared in heuen: to the lo-
uers of god / to thentent y all thynges in this world
de maye be to the: byle / & adicte / for certaynly it is
to be knowen / that the Joyes of heuen be so grete
& many in numbre: that all arsmeticions by they
numbres: can not numbre ne mesure them / nor all
the gramarions & rethoricyens with all they
re speches: can nor maye declare them. For as it is
sayd before: neyther eye maye se theym: nor eere
herde: nother the herte of man maye comprehend
theym. For certaynly in the glorie eternall: all the
sayntes shall Joye theym in y vision of god / above
them: they shal Joye y beaute of heuen / & of other
spyytfull creatures / they shall Joye within them:
of the glorisfacion of y body / & nygh unto them:
associacion and company of aungelles and men. A
Worthy doctour named anselme putteth and decla-
reth. viij. gyftes of y soule / that the iuste people shal
haue in y celestyall beatytude. Fyrste he putteth
gyftes of y body / as beaute / lyghtnes / strengthe /
lyberte / and heche. Of the beaute of Iuste people
sayth this doctour it shall be seuen tymes more shyn-
nyng than y sonne is nowe / y whiche witnessheth
the scripture sayenge thus / y vertuous persones
shall shyne: as the sonne: in the reame of they

der / Sweetnes shall so accompany susse lyuers / that
it shall make theym semblable or lyke / to the auns
gelles of heuen whiche frome heuen vnto the erth
& frome the erthe vnto heuen / tranportre them selfe
lyghter and sodenlyer then the mouynge of a fyne
ger. Of the whiche sweetnes is made a famylyer
example by þe beames of the sonne / the whiche ry-
syng in the eest / atteyneth & touchest the farthest
parte of the weste / that by the sayd example / we
mayc haue true hope and cruste / not to be impossy-
ble that is spoken / of our sweetenes to come / whers-
þe they that shall accompany them selfe with the
cytelynys of the soucraygne cyte / shall excede and
passeth all other in vertue and strength / as in mos-
tynge / in tournyng or in ony other acte doynges /
and in all the exercysyng of theyr workes shall
not suffre ne endure no more laboure or trauayle
then we suffre in þe mouynge of our eyen. And ther
þe I praye & requyre the þe nothyng excede thy
sule / whiche hathe taken þe similitude of þe aungels
gauen to almyghty god vnto it wherfore it muste
nedes sole we / that lyke wyse as we maye receyue
the powre & similitude of aungels so we maye has-
ue the suerte & lyberte of them / for certaynely lyke
as vnto aungels may be no lettyng noz gaynsays-
inge in this Worlde but at theyr owne Wyll / in ly-
kewyse shall there be no obstatle noz let to hyndre
us noz wal ne closure to kepe vs out noz yet clement
which vnto our Wyll maye withstande or annoye /
as to speke of þe helth what thig can there be better

to iuste people / then helthe and reste what sekenes
maye auoyde them þ shall be nere the porre of true
helthe / and in effecte we ought to beleue vndoubta
bly / to holde and affirme þ helth of the life to come
to be so noble / in corruptyble / and immouable / þ it
fylleth man with an insuperable swetnes of hel
the / whiche swetnes can not be rehersed / so that
all hurtes suspecyous / and contraryetys / be they
consumed. Item in þ lyfe to come there is a desyre
of delytes þ fylleth and replynysseth the good peo
ple with suche an inestymable swetnes that is iſ
felte in euery parte of the body / that is to say in the
eyen / eeres / mouthe / handes / fete / and herte / with
all the pertyes of þ body & all þ membris by ordre
eche one syngulerly / and also all in one / shall be ful
fylled with þ swete dileccion in estimable / in suche
maner / that every one with the prouylsyn and glo
rye eternall shold be fulfilled / wherfore he is ryght
ignoraunt of his helthe / that wyll set his thought
his herte / and his affeccyon to þ pleasures of this
Worlde / whiche is vyle & faylynge. Forthermon
they that shall be in the ioye eternall shall lyue per
durable not onely the lyfe / as Worldey creatures
desire here / but they shal haue suche lyfe as is wyr
ten / that is to knowe the ryghtwyse true people of
god shall dwell with hym and with sayntes in pa
radise eternal / many other thynges be and ought
to be adioyne to the soule / whiche god hathe crea
ted so nobly that is to knowe / amyte / sappens / con
corde / myght / honour / assurauice / and ioye. And as

to the fyre. Sapience shall be suche in the lyfe to
come: þ the soules shall knowe all thynges: what
they wyl by the gyfte of almyghty god. Whiche
knoweth all thynges present: passed: and to come.
For in þ Joy syngulerly eueryche knoweth other,
and then nothyng may be counsayled or hydde: of
what people: of what countrey: or what kynde
place or workes: they haue ben: or exercysed i theyz
lyfe, in suche maner that by loue þ dyuyne pusalem
ce & feruent dyleccyon: shall make them perfyte, in
true and stedfaste loue, as vnied & comuned in one
onely body, of the whiche our lord Iesu chyste is
chefe and heed. Whiche is the true peace & perfyte
loue, for all shall loue together, the one the other,
as the membris of theyz propre bodyes. For thou
shalte loue other as thy selfe, and other shall loue þ
as theyz selfe & thou shalte be haboudaunt with all
dyleccyon, as thy true & pure possesyon. And thers
me beholde & remembre hym þ all these thynges
shall geue unto the. And so by a sweetnes vnable to
be spoken, thou shalte loue him more then thy selfe.
So shall theyz be amonge them that be sauad: seen
suche concorde that þ shalte not fele or perceyue ony
thyng contrary to thy wyll. We shall be also one
onely body, & one onely soule, wedded to our lord
Iesu chyst & more discorde shal there not be amou
ge vs: or dyscencyon: then now is in þ membris of
me body, & as thou seest & knowest the mouynge of
myne eyen: of what parte þ one turneth the other
none after foloweth so shall it be of the, for wheres
Myȝ of gol.

¶.iiij.

thy wyll shall be: thou shall be sodaynly. And yet þ
more geete is to recpte: the wyll of god shall not be
contrarie/nor dyuerse to thy wyll/but so as thou
woldest he shall wyll: and his wyll shall be ferme-
ly thyne for the heed neuer contraryes to the mem-
bres. Consydere then whan thou shalte haue god
concorded and bnyed at thy wyll: thou mayste no
thyng desyre: but at thy wyll it shall be done. For
thou shall haue þ wyll of almyghty god: accordyn-
ge in all thynges to þ. Nowe then syth thou may-
ste haue so moche in thy possessyon: thou oughtest
well to be contente and to esteme in thy selfe: that
that thou then shall be in assurance of lyfe perpetuall
whiche shall neuer parte frome the/and be dis-
charged frome all diversites, for none enmy may
perse this inestimable Joye, nor shall atteyne: for
þ multitude of them þ there be possessed, whiche
be thousande thousandes, and innumerable thou-
sandes þ hathe fruycion and Joye: With one hole
blyssednes, in suche condicion: þ euerythe of them
takeþ delectacion as moche in the weale of other
as in them selfe. ¶ And furthermore they empre
them in the blysyon of god, the whiche aboue them
selfe they shall loue. For the whiche thyng it is to
be cosydered, that syth it is so that the blyssed shall
be fulfilled with liche felicite and Joye, the poore
myserable dampned synners: shall be on the contra-
rye parte tourmented with innumerale paynes,
for so as mercy, strengthe, beaute, lyghenes, free-
dome of wyll shal be to the ryght wylle people. So

by the contrary: shall be to the synners / stynkyng
dyeede / langoure / sorowe / and tourmentes / with all
maner of paynes / for the perpetuall Joye that the
ryghwylle shall haue / shall be to the synners inter-
mynable Payne and tourmente. **C**And for to
speke of the sapience of the ryghtwylle. It is to be
vnderstande / that theyz knowledge: shall be to theyz
augmentacyon of Joye / honoure / and exaltacyon.
And to the synners: theyz knowledge shall be: Wes-
pynges / confusyon / diminission / and lamentacyon.
And of the amite with the whiche the ryghtwylle
be togyder bounde: ys ony porcyon of amyte be in
the dampned. It shall be to the augmentacyon of
theyz tourmente / for as moche more as one hath
loued an other in vnfull loue / the more shall be
theyz sorowe / tourmente and Payne. For they shall
haue di' corde with all creatures / and all shall dys-
corde with them. **T**o all dysfourtmyte and cala-
mite: shall folowe them / & shall be geuen to them
suche malediccyon: that the thynge whiche they de-
syre they shall not haue / and all that they wolde
not haue / they shall haue. And so in stede of good
they shall obtaine perpetuall shame / and trestima-
ble dyspsyng / by the whiche they shall be with-
outen ende: closed and depyued from all Joy / and
felycite / and as the frenedes of god theyz souerayne
creatour: shall be fermely assured: neuer to lese the
goodes and glory eternall. So the miserable and
dampned synners / shall euer be in desperacion / for
so moche: as they shal knowe euer to departe from

the Payne sovewe & tourment perdurable & so as þ
good shall be recompensed with Joye the euyll shal
haue for theyr heritage: sovewe inestymable lyke
as sayth the good doctour anselme all they þ by co
cupiscens of the fleshe passeth theyr dayes in this
Worlde haue with them in company all the deuylls
of hell. And saint Augustyne sayth to this purpose
god shall make glad / confort & enioye: all þ felyn
ges & Wyttes of þ blyssed people / by a spyrituall
dileccyon / for he is thobject of all Wyttes our lord
shall also be a glasse vnto theyr syght / an harpe of
sweetnes to theyr heringe / honny to theyr tastinge /
bawme to theyr smellynge / & a floure to theyr tou
chynge. And for so moche god was made man: to
thende þ man sholde holy be blyssed in hym: so that
thynwarde understandynge be in the contempla
cion of his humanite / & bryewely to speke after the
sayenge of saynt Augustyne & saynt Gregorp / in þ
glorye of heuen there is so grete beaute with Ius
tice / so moche Joye with eternall lyght: that yf it
Were laufull and possyble to abyde and lyue there
but onely the space of one daye / for that: the unu
merable dayes of this lyfe full of worldcly pleaus
res & aboundinge of temporall gooddes: ought of
very ryght: to be dispised / for it was not spoken of
a lytell & vntrue effecte of Dauid: sayenge on this
Wyse. One daye to abyde in thy dwellynge place
good lord: is moche better then a thousande in this
miserable lyfe wherof speketh Saynt Barnarde
Who in this lyfe may chynke or conceyue in his

mynde/howe greate felicite and pleasure the blys-
sed sayntes haue in heuen. fyrt to se almyghty god
to lyue with almyghty god / to be with almyghty
god / whiche doth operacyon in all thynges / and is
aboue all thynges to haue god whiche all is good.
And wher so ever is all goodnes / there is mooste
Joye and myrth / there is also verye lyberte perfec-
te charyte / and euerlastynge felowshyp & suertye
to þ same agreeeth saynt Augustyne / sayenge in this
maner. O joye aboue all ioyes / to se god / Whiche
made man / Whiche sauued man / Whiche glorifyed
man / and indued hym with the visyon of his moost
holy face / Whiche is the moost hyghe goodnes / the
ioye of aungelles and of all sayntes / saynt Grego-
rye asketh this question: is not god of so inestyma-
ble fayrenes þ the aungelles which be seuen tymes
bryghter then the sonne doeth desyre to loke vpon
his moost holy face and to hym mynester besly in
grete company. Also saynt Augustyne of þ Ioyes
of heuen speketh on this maner. In heuen is no ma-
ner of malyce / there is no maner of miserye of the
flesche / there is nother wyll / nother power to syne
or do amysse / but all Joye and gladnes / all creatu-
res sauued: shall haue in possesyon those same ioyes
felowshypped with aungelles. ¶ O poore soule
now thou haste herde howe greate the Ioyes of
ryghtwyse people / how greate gladnes / how gre-
te clerenes / and how grete myrthe / is in the heuen
by Cyte. O blyssed myrthe. O howe mery felycyte
is it / to se the sayntes & to haue god euerlastynge

ly / yf we sholde dayely suffre Payne & tormentrye;
thoughe it were as greate as the paynes of hell so
that it myght haue an ende / to thentente that at þ
last we myght se almyghty god in his glorie and
to be felowshypped with his sayntes / Were it not
worthy and profitable that we shold suffre them.
And in conclusyon to be parte takers of euerlastynge
Joye truely / Wherfore good soule let vs desyre
of almyghty god that grace to flee frome the com
pany of them that desyreteth in ordynate pleasures
of worldely thynges / & so vterly puttynge awaie
the grudgynges of vnlawfull thoughtes / frome þ
secrete place of our hertes / & desyryng inwardely
the loue of the heuenly company we maye tourne
vnto þ celestyall Cyte / Wherof we be wyten and
decreed to the Cytzens / & parte takers / lyke vnto
sayntes / and the housholde seruauntes of god and
ryght inherytours of chyoste & after this presente
lyfe to come and be w hym in euerlastynge ioye per
aduenture some wyll aske this questyon how this
myght be done & by what maner of meanes . To
this it is answered on this wylle . Every thyng to
be done is in the free wylle of hym that shall doo it .
So it is in our free wylle / Whether we wyl desp
re to haue the kyngedom of heuen or not / yf thou
wyll aske what is the pycce of the kyngdome of hei
uen / truly none other but thy selfe geue thy selfe to
it by good werkes in this Worlde / & wout doubte
thou shalte haue it . Chyoste gaue hym selfe to suffre
passyon to thentente that thou sholdest be parte tas

ker of the kyndome of heuen / geue thy selfe to hym
and thou shalte haue his kyngdome . And in ony
wyse let no synne abyde in thy mortall body .

CO Wretched and synfull soule / yf these excellent
Joyes wherin þ sayntes and chosen people of god
shall Joye euerlastynge in the kyngdome of heuen
can not moue and styrre the by penaunce and ver-
tuous doynges to come by the grace of god / to the
sayd kyngedome of heuen . I wyll aduyse the to
feare / quake / and consydre with greate drede : the
miserable condicypns & penalytees of hell / the cyte
of the deuyll / that by the feare and drede of them : þ
maye rise agayn from synne & be tourned vnto thy
lorde god with all thy herte / of the whiche paynes
is to be knowen / that lyke as the soules that be
dampned hathe dyuersyte of synnes / so lykedwyle
is to theym dyuersyte of paynes . Wherof speketh
saynt Gregory on this wyse . One fyre of hell is to
be beleued / but it brenneth not all synners in lyke
maner . For eueriche one of them accordyng to the
greuousnes of theyr synnes : shall suffre condygne
payne / as by one fyre / chaffe is brente / woode is
brent / & Iron is brent / but not by one maner . The
fyre of hell is so inflamed and kendeled by the Tre
& wrath of þ euerlastynge Juge : that it shall never
be quenched / but dure euerlastynge . Wherof it is
spoken of Jobe the .xxi . chapytoure / the fyre of hell
shall deuoure them that be dampned whiche shall
never be quenched . **C**O Of the sharpnes of the fyre
of helle speketh saynt Sebastyane / to whome an

aūgell appered sayenge on this maner / this mate
riall fyre whiche we se and vse dayely : is no more
vnto þ fyre of hell: then is the fyre that is paynted
vpon a wall lyke vnto the sayd sensyble and vusual
fyre. ¶ And Isodore sayth that in hell shall be
a certayne bysyon of a derke and obscure lyght: by
the whiche they that be dampedned: may se in what
maner of wyse: they suffre Payne / but no thyng
by the whiche: they may Joye. And the dampedned
spyrtes shall se there in Payne with them: those
people whiche they loued in ordynatly in this worlde
to thentente þ lykewyse as they had Worlde
pleasure in ordynatly togyther: so they shall suffre
Payne euerlastynge in hell / here may a question be
asked whether þ the dampedned spyrtes may se the
glory of saynes / to þ which answereth saynt Gose
gorye in an Omelie of the riche man that sette all
his felicite and pleasure in eetyng and drinkyng
and in ordinar apparell / saynge on this wyse. It
is to be beloued that before the rewarde of the xtre
me Jugement of god: the vnyghtwyse people do
se the ryghtwyse people in reste and quietnesse
and seyng them in Joye: they be not onely cruci
fyed by theyr owne payne: but also they be cruci
fyed by þ sight of them in Joye. ¶ The ryghtwyse
people and they that be sauued leech alwaye the vny
ghtwyse & dampedned soules / to thentente þ they
Joye maye encrease. For why: they beholde the
intollerable Payne whiche by the greate grace and
mercy of god: they haue auoyde and escaped

And that knowlege or consyderacyon / shall be as
a materyall cause of theyz sorowe. And nothynge of
loue nor conforte. They shal also consydre þ synnes
that they haue comytted. Wherfore they be damp-
ned / & they shall haue in remembraunce the good
deedes. Whiche they myght haue done / and wolde
not / and for bothe they shall suffre payne. Forthers
more in hell shal be two dyuers paynes / one is cal-
led pena dani / whiche is þ wantyng of the syght
of god / the other is called pena sensus / whiche
chylste toucheth in a gospell of mathewe þ. viij. cha-
pytoure layenge euery tree that beareth no good
fruyte shall be cutte downe and caste in to the fyze.
Of the Payne whiche is called pena sensus / spes-
beth saynt Gregorij vpon the gospel of mathewe þ
vij. chappytoure. The dampned soule shall be caste
out in to the outwarde derkenesse. This sayd pena
sensus hathe many dyuersyttes of kyndes and as
I thynke innumerable / some of them be shewed &
spoken of in this Woyle / in hell shall be colde vnhas-
ble to be ouercomen. Fyze neuer to be quenched /
wormes that be immortall / intollerable stynke / det-
henes palpable / scorges of deuylls / the horryble
syght of deuylls / þ confusyon of synnes / and dys-
payze of all goodness. The dampned soules shall be
full of euery sorowe and heuynes / they shal also ha-
ue contynuall wepyng in theyz eyes / gnastyng
in theyz teethe / stynke in theyz noseþylls / way-
lynge & crieng in theyz boyces / ferefulnes in theyz
ceres / bandes vpon theyz handes & feete / and a cos-

lynuall fyre and hete : in all theyr membres wher
of a certayne doctoure spcketh on this maner / hell
is a dedly dyche or pytt: heeped full of all paynes
& wretchednes . And as it is wryten in þ .xiii . chas
pytour of yslaye / euery dampned soule shall be feas
ted of other . Thyr faces and countenaunce shall be
flamyng as fyre . It is wryten in þ .ii . chappytour
of Baruch / þ theyr faces shall be blacke of þ smoke
and accordynge to the same : it is shoken in þr .ii .
chapitour of Iohell all the faces of synners shal be
tourned as blacke as a potte . Also the sharpenes of
the paynes of hell maye be conlydered by the we
pynge and gnastyng / of teeth by þ desyre of deth
by the eatynge of theyr tonges and by the blaſphe
myng of theyr maker / with many other that be
thereto come / as it is open in many places of scrip
ture / wherof it is wryten in the appocalyppes the
xix . chapitour on this wyse . for the greate and in
tollerable sorow : they dyd eate theyr owne tonges
and blasphemed god of heuen : for theyr woundes
& tribulacions . The sharpenes of theyr Payne shal
be so grete : þ they shall dyspysle lyfe whiche is na
turally desyred of euery creature : & desyret deth
that euery creature naturally doth flee . ¶ As it is
wryten in the appocalyppes the .ix . chappytour / in
thoo fearefull dayes and atte that fearefull tyme:
men shall seke deth : whiche they shall not fynde /
they shall desyre to dye : and deth shall flee frome
them / saint Crisostome sayth on this maner / what
shall we doo there / what shall we answoere / whe

re no thyngē is but gnashyngē of teeth / howlynge
and wepyngē / no helpe to be gotten / to late to do pē
naunce. On euery syde & in euery parte vered incel
sauntly wth paynes intollerable / and neuer to has
ue ony parte of solace. ¶ There shall no creature
appere before oure eyene / but onely the mynesteres
and tourmentours of hell / to mynester paynes in
euery syde / and that Worste is of all / there shall be
no cōforte of theyer nother of syght. O good lordē
What feare shall be to them that shall suffre these
paynes / What b̄ckynge of bowelles / What crus
hōnge of mēbris / What & how many dyuers crus
tifynges shall be in euery sensyble parte of body &
soule / truly no creature maye expresse by ony mes
ne. Saynt Crisostome spekyngē of the losse of the
syght of god : Whiche is called pena damni sayth
these wordes perauenture some & manye folke do
thyngē no Payne to greate of these forsayd paynes
if they myght escape þ daunger of hell / but I call
moche more greuous paynes than hell / to be remo
ued excluded and castcoute frome the grace of god
frome all goodnes prepared and made redye for
good and holy people. And moost of all / the preua
cyon and lacke of þ syght of god / to be hated of chri
stē / and to her of hym this ferefull wordē / I knowe
you not. Forsothe it is better a thousande tymes
to suffre lyghtenynge / thenne to se that blyssed
wordē full of mekenes and pyte agaynst us as our
aduersarye / and to suffre the eyen of all tranquyl
lytye and restē to beholde vs. ¶ O meke sone of

god / we be leche the / lette vs not suffre these paynes / nother haue in experycnce / the intollerable and horryble tourmentry / Woo shall be to vs that thynke not : nother haue ony remembraunce of these fore sayd paynes. ¶ **F**or we do nowe as men that by neclygencie / and thynketh theym selfe sure / takynge no hede of body nor soule / but goeth without let / in to the sayd paynes of hell. ¶ **P**erauen tute some man wyll saye that it semeth god to be vnyghlyse: for þ / þ man is punylshed eternally for one deedly synne done in one houre / saynt Gergory asketh the sayd questyon / and geuereth solucyon to it on this manere. Almyghty god whiche is a streyghte Iuge / doeth not consydre the wordes of men onely / but also he payseth the hertes. 

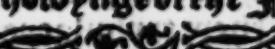
¶ **A**nd so it is that yf the wycked people myghte lyue in this Worlde euer / they woldе persecutauntly contynewe in theyr Wyckednesse / and never amende them selfe. ¶ **F**or truely they that never wyll leauue synne / sheweth and desprieth alwaye to lye in synne. ¶ **T**herfore it longeth to the greate ryghtwysenes of god / to punylshe theym by eternall Payne / whiche in this lyfe woldе never be out of synne. ¶ **A**nd that none ende of paynē be geuen too the synfull creature / that whyles he lyued here in this Worlde woldē haue none ende of synne. ¶ **A**nd an other reason why that one deedly synne byndeth a man to eternall Payne maye be taken consyderynge hym to whome the offence is done whiche is the god of all goodnes and myght

And so moche they geue more thankynge
unto theyr creatour & maker: In how moche they
le y Payne in other whiche they sholde haue suffred:
ys they had done as they dyd: and made no satyle
facyon before they departed this meserable Worlde.
And as y same saynt Gregorij sayth in an other
place. The open Payne of theym that be repreued
of god: doeth not frustrate nother hurte the blysse
of them that be sauued / for vñp: there shall be no
compassyon of misery / and y Joye of chole blyssed
soules maye in no wylle be made lesse. And all
though those blyssed soules be mercyfull of theyr
nature: neuerthelessey they be so Joyned togyder in
so grete ryghte wylnes: that in no wylle they maye
be moued to the dampned soules with ony com-
passyon or pyte. And more ouer it is added: that
then the mystry of theyr chylde / of theyr fader &
mother, and of theyr wyues: shal not make y blyss-
ed soules to be sorwe / the dampned spyrites before
the daye of Jugement shall se the blyssed creatur-
es / not in that maner wylle to knowe theyr Joye
what it is: but onely they shall knowe them to be
in a Joye vnable to be tolde / and by that syghte:
they shall sore be crucyfyed / gretely Inuyenge: the
greate felicite of blyssed soules / by y syghte of the
godhede / of y Whiche syght: y dampned spyrites
shall be depryued / & theyr Payne shall be in no wylle
se minished but encreased / bycause they shal haue
in mynde the Joye of the blyssed creatures whis-
te Joye they dyd se in the Jugemente: or before

Myr of golde.

J.I.

the Jugemente / and that shall be to theym greate
tourment & payne. And moreouer they shall be
scorged: in that they shall se theym selfe: to be repu-
ted and taken as vnworthy: to se the Joye whiche
the holy sayntes dothe se contynually. A questyon
maye be asked whether the dampned soules may
se and knowe what is done in this worlde to this
Saynt Gregorij treatyng vpon this texte / Jobe
vix. chapitour. ¶ They do vnderstande whether
theyz chyldren be noble / or vnmoble: saythe on this
maner / they that be alue in this Worlde knowe
not where the soules be of theym that be dede / so
lyke wylle: they that be dede knowe not the dysposi-
syon of theym: Whiche be lefte on the erthe / for
the lyfe of the soule is farre frome the lyfe of the
fleshe. Neuerthelesse it is to be knownen: that they
whiche haue the inwarde knowlege of the clea-
nesse of god: may in no wylle be ignorant of our
warde effectes or dedes. ¶ And for this cause
it is to be thought that the good people in heauen
dothe se what is done amonges ethely creatures
in the Worlde. ¶ And not the dampned people / pri-
chaunce thou wyll saye the Joye of the soules that
be sauied: is a greate waye farther frome the sou-
les that be dampned: then the actes and dedes of
the Worlde / Wherefore they myght se soner the ded-
es of the Worlde: then the Joyes of blyssed soules.
It is answered on this wylle / that those thynges
whiche be done in the Worlde: maye not greeve
here the dampned soules nothyng so moche / ha-

they myght se them as the beholdyng of the Joy
that the blyssed soules be in. 
Therefore they be not shewed to them visebly.
These be the lusterance of god suchethynge that
maye increase moost theyz sorowe but nothyng
that sholde be to theyz Joye or confort. Some per-
auenture wolde aske this questyon Whether the
dampned soules in helle: wolde that every crea-
ture sholde be dampned as they be. To this maye
be answered that lyke as perfyte charyte is con-
uenient and accordyng / euer to be with the holy
soules: So amonges þ dampned soules: shall euer
be perfyte hate and enuye / then thus the holy and
blyssed soules shall euer Joye in all good dedes: &
in the contrary: the dampned shall be sorw for every
good dede. The consyderynge of the Joye & felicite
of sayntes: is to them greate affetyon. Therefore
they wolde all good people sholde be dampned / the
muy of them shal be so greate: þ beyng in eternall
payne they shall enuy þ Joy of theyz neyghbours
that be sauied / & of them wþ whome they haue ben
unuersaunte in this Worlde. A questyon myght
be moued whether the dampned soules wolde has
as theyz neybourz acquayntaunce dampned with
them as well as all other. It maye be answered
thus / þ they be not so enuyous to theyz acquayn-
taunce or neyghbours: with whom they haue com-
mytted and vsed sensuall pleasures and delytees
in the worlde: as they be to all other / wyllyng to
haue them dampned as they be / for this cause.

If there companyons sholde be dampned as they
be, theyz trybulacpon sholde be encreased accyden-
tally, in so moche as they that be dampned, were
parte takers with theyz acquayntaunce of theyz
pleasures & vycyous concupyscence in the Worlde,
they must of equyte be parte takers of theyz Payne
and so sholde they not onely suffre sorowe for theyz
owne gylte, but also for the gylte of theyz felawes
and acquayntaunce. An example is put of þ damp-
ned ryche man, Whiche beyng in Payne eternall
desyred þ his brethren alþue myght haue knowle-
leyge what Payne he endured, to thensente they
myghte haue grace to sauē them selfe, for þf they
sholde be dampned with hym which was þ cause
of theyz mysoynge in this worlde his Payne shol-
de be increased, for he sholde suffre with them
parte of theyz Payne & thought by the multytude
of þ dampned soules the Payne of eche one of them
syngulerly is encreased, yet theyz envy & hatred is
so grete that they coueyte more to suffre trybulac-
on and tourmentry with a greate multytude then
with one alone, for it is a comyn sayenge wher-
thes be be glad and desyrrous to haue felawshyp in
Payne, A questyon myght be moued whether they
that be deed (namely that be dampned) may know
or haue ony remembraunce of thosethynges that
they had knowledge of in the Worlde, To this may
be sayd that in the dampned soules shall be a cosy-
deracion of thynges which they dyd knowle before

Therefore the offence doone: is worthy eternall
payne. For as Aristotyl sayth in p. viii. of his ethise
In how moche the glone is greater in dygnyte to
Whome the offence or trespace is doone: so moche
more it oughte to be punyshed. And crysostome ac
cordynge to the same sayth / an Iouure or wronge
done to a persone: is to be consydered as the perso
ne is. A lytell offence done to a grete persone in dyg
nyte: is grete / and a grete crynie comittid to a sym
ple bodye: is compted but as a lytell faulte. O my
dere and well be loued frende: knowynge and ofte
remembryng in thyne herte these paynes before
reherised besely take hede & se: for þ helthe of thyne
owne soule. And ever beholde inwardly the grete
paynes of hell to be beleued / consydre withþ selfe
what thynges be profytabel & holosome to thy soule
Whether it is better to dapple to be sorwe / and of
þm to aske mercy for thy synges in this Worlde: tha
t wepe euerlastyng in fyre / wout remedy or pro
fyt / thou shall deserue in shorte tyme of this Worl
de: þf thou wyll / by penaunce and sorowe for thy
synnes / for geuenes / & euerlastyng confort. Then
þre be sorwe thy synnes here in this lytellyngme: so
þtentence þ maye hereafter be deliuereid frome the
sorowe euerlastyng. Meke thy selfe in this Worl
de: that peramente thou be not made meke in
the paynes of hell / and beaste in to the fyre vnha
ble to be quenched. Blissed is that creature that in
this Worlde hateth and maketh hym selfe redy to
be founde able at the daye of Jugement: with the

people that be worthy to be sauied. And wretched
is that creature whiche by his synne hath made
him selfe unable to haue the glorie of our lord
at the houre of the daye of Jugement by þ power
of god: the cloodes shall take vp to heuen body
and soule of them that be sauied. And the dreynest
shall be take body and soule of the damnyed crea-
tures: castynge them in to the fornale of the bren-
nyng syre of helle. ¶ Who shall geue to myn
hewe a greate portion of Water: and to myn eyen
the founten of teares: besyly slowynge eout that
my selfe maye wepe daye and nyght beschyng
our lord I be not fyshe vistable in þ houre of his
comynge. And that I maye deserue: not to here
the fearefull sentence / of oure lord. When he shall
saye. Goo frome me ye that hath ben the doers of
wyckednesse. I knowe not what yee be. Whiche
our lord Jesu Criste:ourne alwaye frome vs:
leueth and reygneth for euermore. Amen.

¶ Here endeth þ Myroure of golde. ¶ Imprys-
ted at London in the stetstrete / at the sygne
of the Soun / by Wynbry de Worde.
þe yere of our lord. M. D. xxviij.
þe xxx. daye of Maye.

